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THE CATHOLICK CHRISTIAN *INSTRUCTED*

IN THE

SACRAMENTS, SACRIFICE, CEREMONIES,

AND

OBSERVANCES OF THE CHURCH.

BY WAY OF

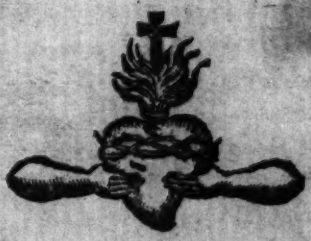
QUESTION AND ANSWER.

By the Ven. and moſt Reverend

RICHARD CHALLONER, D. D.

BISHOP OF DEBRA, AND V. A.

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THE PREFACE.

THE Deſign of the following Sheets being to explain the Doctrine and Ceremonies of the Catholick Church, and to vindicate the ſame from the Miſrepreſentations of our Adverſaries, the Reader, whether Catholick or Proteſtant, may reaſonably expect that I ſhould not ſend them abroad into the World, without taking ſome Notice of a late Performance of Dr *Conyers Middleton*, entitled, *A Letter from* Rome, *ſhewing an exact conformity between Popery and Paganiſm; or, The Religion of the preſent* Romans *derived from that of their heathen Anceſtors.* This being a Work directly levelled againſt ſome parts of the Ceremonies of the Church, and having been received with great Applauſe by many in the Nation, ſo as to have paſſed through three Editions in the Space of a few years; it is to comply with ſo reaſonable an Expectation that I have determined to employ my Preface in making ſome Animadverſions upon this Letter of the Doctor; to which, though conſiſting of ſeventy Pages in *Quarto*, I hope, with the help of God, in one ſhort Sheet to give a full and ſatisfactory Anſwer.

The chief Particulars which the Doctor objects againſt in the religion of *Modern Rome*, and upon which he grounds the Parallel which he pretends to

make between Popery and Paganism, are these: *1st.* The Use of Incense and Perfumes in Churches; *2dly*, The Use of Holy Water; *3dly*, The Burning of Lamps and Candles; *4thly*, Offerings or votive Gifts; *5thly*, Images, which he jumbles together with the veneration of the Saints; *6thly*, Chapels on the Way side for the Devotion of Travellers, Crosses, and sometimes Chapels upon Hills; *7thly*, Processions; *8thly*, Miracles, with which, it seems, he is very much offended wherever he meet with them; and therefore he dwells longer upon that Subject than any other. All these Things he pretends to discover in the Religion of the old *Pagans*; and therefore imagines he has a right to conclude, that the modern *Romans* have derived their whole religion from them.

Before I proceed to examine these Particulars, and to answer the Doctor's objections against them, I cannot but take notice of a piece of foul play in him unworthy of that candour of which he makes profession, and which he acknowledges he met with in all those whom he had the honour to converse with at *Rome:* which is, that having undertaken in his Title-page to shew an *exact Conformity* between the Religion of the present *Romans* and that of their *Pagan* Ancestors, and in the Body of his Book having more than once given the Preference to the latter, yet in drawing this Parallel he has been so disingenuous as to dissemble, on the one Side, all the grosser Superstitions of the Pagans, and for the most Part only to take notice of certain observances, which were no otherwise criminal than in being applied to the Worship of false Gods; and on the other Side, has quite passed over in Silence the most substantial Parts of the Religion of the present *Romans*, and only cavilled at some Ceremonies or Matters of less Importance. For can the Doctor really think, that the Belief of the Scripture, and of the three Creeds, is no Part of the Religion

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Religion of *Rome*? Do not the preſent Romans worſhip the one, true and living God in three Perſons, Father, Son, and Holy Ghoſt? Do not the People univerſally believe in Jeſus Chriſt? Is not the Euchariſtick Sacrifice offered in all their Churches, in memory of his Death and Paſſion? Is not the Word of God preached amongſt them; the divine Office, conſiſting of Pſalms, Scripture-Leſſions, &c. daily ſung? Are not the Chriſtian Sacraments daily adminiſtered? &c. And which of all theſe Things has been derived to the modern *Romans* from their heathen Anceſtors? But it was not for the Doctor's Purpoſe to take any notice of theſe Things, no, not ſo much as even of the Articles of the Profeſſion of Faith publiſhed by Pope *Pius* IV. which he very well knows to be the Standard of what he calls *Popery*, and yet has not ſo much as offered to ſhew any conformity in any one of them (excepting the Article of *Saints* and their *Images*, which he groſsly miſrepreſents) with the Doctrine or Practice of the *Pagans*. To ſuch Shifts as theſe are Perſons unhappily driven, who are reſolved to maintain a bad cauſe.

But let us ſee what theſe groſs Superſtitions are upon which the Doctor grounds his Charge againſt the modern *Romans*, and would have his Readers believe they are no better than *Pagans*. In the firſt Place, he inſtances in the Uſe of *Incenſe* in Churches; and we may preſume he is too well acquainted with the Rules of Rhetorick, not to rank in the Front ſome of thoſe which he eſteems his ſtrongeſt arguments: So that he looks upon this as one of the moſt notorious Inſtances of heatheniſh Superſtition. But has he any Thing to urge againſt it from Scripture, the only Rule of a Proteſtant's Faith? Not one ſingle Word. On the contrary, if he had been as well read in the Scriptures, as he would ſeem to be in the heathen Poets, he would have found the Uſe of Incenſe in the Temple of God, and that by God's

own Ordinance *, in Records of a far more ancient Date than any he can produce for the Uſe of it among the Heathens, who in this, as in many other Things, did but mimick the ſacred Ceremonies preſcribed in the Law of God. And certainly a perſon that has been but moderately verſed in the ſacred writings, will be ſurprized to find the Uſe of *Incenſe* ranked by the Doctor amongſt heatheniſh Rites, ſince it is ſo frequently mentioned with Honour in God's Holy Word; as when the *Pſalmiſt* deſires that his *Prayer* may aſcend as *Incenſe* in the Sight of God, *Pſalm* cxli. 2. as when the Prophet *Malachi* (as his words are rendered in the Proteſtant Bible) foretells, *chap.* i. 11. that in the Church of Chriſt, *Incenſe* ſhall be offered in every Place to God's Holy Name; as when St. *John*, in the *Revelation*, Chap. v. 8. and Chap. viii. 4. &c. repreſents to us Odours and *Incenſe* burning before God in the heavenly *Jeruſalem*. For, allowing theſe Texts to be figurative, yet we are not to ſuppoſe that the ſacred Penmen would deſcribe to us the Service either of the militant or triumphant Church, by figures borrowed from heatheniſh Superſtition. As for what the Doctor has alledged againſt the Uſe of Incenſe out of the Acts of the Martyrs, who choſe rather to die than to offer *Incenſe to falſe Gods*, and out of the Law of *Theodoſius*, which confiſcates the Places in which the *Pagans* had offered *Incenſe* to their Deities, he could not but know that all this was utterly foreign to his Purpoſe: But if he had a mind to be informed of the Antiquity of the Ceremonial Uſe of *Incenſe* amongſt the Chriſtians, he might have found it in the moſt ancient Liturgies, and even in the very Canons attributed to the Apoſtles. *Can.* 3.

The next Thing the Doctor objects againſt as heatheniſh, is the Uſe of *Holy Water*, which he pre-

* See Exod. xxx. 7, 8. xl. 7. Levit. xii. &c.

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tends to derive from the Heathens, becauſe he finds in his Poets, that the *Pagans* of old, in entering into their Temples, uſed to be ſprinkled with *Water*; and he thinks he has diſcovered, in ſome Scraps of old *Greek* Verſes, that there was Salt mingled with this Water; and, which is ſtill a more wonderful Diſcovery, in poring upon old Medals, he imagines he has found out ſomething not unlike a *Sprinkling-bruſh* among the Things uſed by the *Pagan* Prieſts. But what a Pity it is, that, amongſt all theſe great Diſcoveries, he had not met with any Account of the Heathens ever making uſe of *Water ſanctified by the Word of God and Prayer, in the Name, and by the Virtue of Jeſus Chriſt*: For this is what we call *Holy Water*; and this the *Pagans* never uſed. As for the reſt, we find Mention of *Holy Water*, that is, Water ſanctified for religious Uſes, in the moſt ſacred Records of the divine Law, long before the Heathens abuſed it to their Superſtition. See *Numb.* xix. And the Doctor might with full as good a Grace have proved the Sacrament of Baptiſm to be a heatheniſh Practice, from the *Pagans* Uſe of Water in their Temples, as have alledged it againſt *Holy Water*; which is with us a Memorial of our Baptiſm, as that in the old Law was a Figure of it. As for the yearly Feſtival, which the Doctor ſays is celebrated with great Solemnity in the Month of *January*, and is called the *Benediction of Horſes*, I never yet met with it in the *Roman Kalendar*; and though I have ſpent the greateſt Part of my Life abroad; never ſaw, nor heard of any ſuch Ceremony as that which *he pretends* is practiſed upon that Day by the Monks of St. *Anthony*, near St. *Mary Major* in *Rome*. But however this be, we may hope there is nothing heatheniſh in this Ceremony; ſince the Doctor, who is ſo good a Chriſtian, procured his own Horſes to be bleſſed by theſe good Monks, though it was (as he ſays, p. 20.) at the Expence of Eighteen-pence.

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The third Thing which the Doctor quarrels with, as derived from the Heathens, is the Burning of Lamps, before the Altars, and ſetting up Wax-Candles to burn in the time of Divine Service. This, he ſays, was firſt introduced by the *Egyptians*; for which he quotes, in the Margin, *Clement* of *Alexandria*, *Stromat. L.* 1. *C.* 16. But this Author ſays no ſuch thing, and the true Original of ſetting up Lights, or burning Lamps in Temples, is to be found in the Law of God, *Exod.* xxv. xxvii. and xl. And as the Devil affected to have his Temples, Altars, Prieſts, Sacrifices, and all other Things which were uſed in the Worſhip of the true God, ſo it is no Wonder that he alſo procured Lamps to be ſet up in his Temples, in Imitation of thoſe which by the Law of God were appointed to burn before the Sanctuary. The Doctor therefore is very much miſtaken, when he too haſtily concludes that every Ceremony uſed by the Heathens in the Worſhip of their falſe Gods is conſequently heatheniſh, and as ſuch ought to be baniſhed from the Worſhip of the true God; ſince the greateſt Part of theſe Ceremonies were indeed borrowed by the Heathens from the Worſhip of the true God.

Next to the *Lamps* or *Wax Lights* burning before the Altars, he falls upon the Number of *Offerings* or *votive Gifts* hung up, in Teſtimony of *Cures* or *Deliverances*, around the Altars, or the Shrines of the Saints: All which he takes for downright Heatheniſm, becauſe he finds the Footſteps of the like Offerings hung up in the Temples of the Heathens. But here let him take Notice, once for all, that Practices in themſelves innocent, are not rendered unlawful by having been abuſed by the Heathens in their Superſtition; that all that was Heatheniſh in this Caſe was the referring and dedicating theſe Things to the Honour of their falſe Deities: and that it cannot be diſagreeable to the true and living God, that ſuch as believe

believe they have received Favours from him by the Prayers of his Saints, ſhould make a public Acknowledgment of it.

The Doctor could not but be ſenſible, that the Things which he has hitherto objected againſt had nothing heatheniſh in their Nature, and that not one of them was ever condemned or prohibited by the Law of God: And therefore, ſince Truth would furniſh him with no Arms, in order to make out his Charge of Idolatry and heatheniſh Superſtition, in which he pretends that modern *Rome* equals or exceeds her *Pagan* Anceſtors, he is forced to call in to his Aſſiſtance Miſrepreſentation and Slander. For what is it elſe but the groſſeſt *Miſrepreſentation* and downright *Slander* to charge the Church of *Rome*, as he does, p. 29. of *the finiſhing Act and laſt Scene of genuine Idolatry, in Crowds of bigot Votaries proſtrating themſelves before ſome Images of Wood or Stone, and paying divine Honours to an Idol of their own erecting?* The Doctor ſhould have remembered here what he promiſed in his Preface, *viz.* to *produce*, for what he ſhould charge upon us, *ſuch Vouchers as we ourſelves would allow to be authentick.* Inſtead of which we are, it ſeems, upon his bare Word, without either Proof or Witneſs, to believe a Charge which in itſelf is highly improbable, and which every one, that is acquainted with the Doctrine and Practice of the Catholick Church, knows to be *abſolutely falſe*. The ſecond Council of *Nice*, to which the Council of *Trent* refers in the Decree concerning Images, declares, that divine Honour, λατρεια is not to be given them, *Act* vii.; and the Council of *Trent*, *Seſſ.* 25, declares, that we are not to believe there is any Divinity or Virtue in them, for which they are to be worſhipped; that we are not to pray to them, nor put our truſt in them. And every Child amongſt us knows, that if we keep with Reſpect the Images or Pictures of *Chriſt* and his Saints,

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it is not to make them our Gods, as the Heathens did their Idols, nor to give them the Honour that belongs to God; but, by the Honour we ſhew to the Memorials, to expreſs our Eſteem, Love and Veneration for the Perſons repreſented by them, and to uſe them as Helps to raiſe our Thoughts and Affections to heavenly Things.

But, to make out the eaſier this Charge of Idolatry againſt us, the Doctor has made an important Diſcovery, which he fathers upon St. *Jerome*, though indeed it is a Brat of his own; which is, that all Images of the Dead are Idols, and conſequently are liable to all thoſe Cenſures which, in the Scripture, in the Fathers, and in the Laws of Chriſtian Emperors, are pronounced againſt *Idols*. An important Diſcovery indeed! by which it appears, that, after all the Pretenſions of his own Church to a thorough Reformation, ſhe has not yet got rid of *Idols*, but has them every where ſtanding, and new ones daily erected, in ſpite of the Law of God; and that not only in every private Houſe, inhabited by her Children (ſcarce one of which is found without ſome Image or Picture of the Dead) but alſo in her publick Places, and in her very Churches, out of which, though ſhe has generally removed the Images of *Chriſt*, (which it is hoped the Doctor will not look upon to be *Idols*, if he believes the Reſurrection of his Redeemer) yet ſhe has brought in, in their ſtead, the Images of *Moſes* and *Aaron*, who are certainly dead; and, what is worſe ſtill, has introduced dead Lions and Unicorns into the Sanctuary, in Place of the Croſs of *Chriſt*; though this alſo of late has been erected upon the Top of the chief Church in the Kingdom, ſurrounded with many others of the Doctor's *Idols*, to the great Offence of the *Puritans*, who are the only People who will thank the Doctor for the Pains he has been at to furniſh them with Arms againſt the eſtabliſhed Church. Though it is to be feared, if they

they take for good the Doctor's Definition of an *Idol*, their Zeal againſt Idolatry may raiſe ſome Scruple in them, with Relation to the Images of Kings deceaſed, which they carry in their Pockets, or hoard up in their Bags; and which, it is thought, they worſhip more than either the living King, or any Deity whatſoever.

What then is the real Difference between *Idols* (*Lat. Simulachra* and thoſe *Images* or Pictures which we have in our Churches? It is this, that *Idols*, according to the Eccleſiaſtical Uſe of the Word, adopted by the Holy Fathers and all Antiquity, are only ſuch *Images* as are ſet up for Gods, and honoured as ſuch, or in which ſome Divinity or Power is believed to reſide by their Worſhippers, who accordingly offer Prayers and Sacrifice to them, and put their Truſt in them. Such were the *Idols* of the *Gentiles*, and ſuch were thoſe *Images of the Dead*, of which St. *Jerome* ſpeaks (*in Cap* 37 *Iſaiæ*) *viz.* the Gods of thoſe Nations which *Senacherib* and his Predeceſſors the *Aſſyrian* Kings had deſtroyed; which, having been no better than the Images of Men doubly dead, were, by *Senacherib* and his Servants, fooliſhly and impiouſly compared to the true and living God. So that it is true enough that *theſe Idols were Images of the Dead*, which is all that St *Jerome* aſſerts*; but it is not true, that all Images of the Dead are Idols, which is what Dr. *Middleton* would infer. I ſhall only add, with Relation to St. *Jerome*, that he expreſsly affirms that the Saints are not to be called dead, but *living*; and therefore their Images are out of the Queſtion, *L. contra Vigilant. Sancti non appellantur mortui ſed viventes.*

"But our Notion of the *Idolatry* of *modern Rome* "(ſays the Doctor, p. 31.) will be much heightened "ſtill and confirmed, as often as we follow them into "thoſe *Temples* and to thoſe very Altars which were

* *Quæ Idola intelligimus Imagines mortuorum, in Cap.* 37 *Iſaiæ.*

"built

" built originally, and dedicated by their *heathen* " *Anceſtors* the *old Romans*, to the Honour of their " *Pagan Deities*; where we ſhall hardly ſee any " other Alteration than the Shrine of ſome *old Hero* " filled now by the meaner Statue of ſome *modern* " *Saint.*" There is another trifling Difference, which he does not think worth while to take notice of; which is, that all theſe temples are now dedicated to the Service of the true and living God; that the Word of God is there preached, the divine Praiſes ſung, and great Euchariſtick Sacrifice, the Memorial of the Paſſion of *Jeſus Chriſt*, daily celebrated; whereas before they were dedicated to the Worſhip of the Devil.

But, beſides this, the Doctor cannot be ignorant, that the *modern Roman Altars* are not the ſame as thoſe the Heathens made Uſe of for their Sacrifices; that the Image of *Chriſt* crucified is placed upon all our Altars, not to be worſhipped as a God, like thoſe Idols, which he calls the *Shrines of his old Heroes*, but as a Memorial of *Chriſt*'s Paſſion; that the Churches, though called by the Names of the Saints whoſe Relicks are there repoſited, or Memory celebrated, are not erected to the Saints, much leſs to their Images, but to the God of the Saints; that our Devotion to the Saints goes no farther than the deſiring their Prayers; and that their Pictures and Images are no more with us than their *Memorials*, which we reſpect for their Sakes.

But the Doctor, it ſeems, is offended that the *Pantheon* and other Temples of the *Pagans* have been changed into Churches of the bleſſed Virgin and the Saints; and thinks that the *old Poſſeſſors* (the heathen Deities) had a better Title to them than the Mother of *Chriſt* or his Martyrs; and declares, that he ſhould be much more inclined to pay his Devotion to a *Romulus* or *Antonine*, than to (the illuſtrious Martyrs) *Laurence* or *Damian*, p. 33, 34.

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I ſuppoſe, by the ſame Rule, he muſt take it very ill to find ſo many Popiſh Churches, nigher home, changed into Proteſtant Temples, without ſo much as taking the Pains to new chriſten them: So that, without going to *Rome*, we may find a *Laurence*, an *Alban*, and a great Number of other *Romiſh* Saints, in the very Heart of *London*. For ſince he openly declares, that the *Pagan* Deities had a juſter Title to Religious Veneration than any of theſe Saints, conſequently a Church of St. *Laurence* muſt needs give him more Offence that a Temple of *Bacchus*.

But ſome may poſſibly apprehend, from the Way that the Doctor ſpeaks of the Martyrs of *Chriſt*, that he is no greater Friend to Chriſtianity in general than he is to Popery: For though ſome ancient Hereticks have objected of old to the Catholick Church, as he now does, that we had but changed our Idols in worſhiping the Saints inſtead of the *Pagan* Deities (which was the Objection of *Vigilantius* and of *Fauſtus* the *Manichæan*, as we learn from the Writings of St. *Jerome* againſt *Vigilantius*, and of St. *Auguſtine* againſt *Fauſtus*, *L.* 20. *C.* 21.) yet no one, that pretended to the Name of Chriſtian, even ventured to prefer the *Pagan* Deities before the Martyrs of *Chriſt*. This was an Extravagance than none but *Julian* the Apoſtate was capable of, from whom the Doctor has copied it. See St. *Cyril* of *Alexandria*, *L.* 6. *contra Julianum*.

As to what he tells us upon *Hearſay*, that ſome of the Images of the Saints were originally Statues of the *Pagan* Deities, and others deſigned by the Sculptors or Painters for the Repreſentation of their own Miſtreſſes; till he brings ſome better Authority for it, than a *It is ſaid*, we ſhall not think it worth the while to take any notice of it. For if, in Things that he poſitively aſſerts, he makes no ſcruple of advancing notorious Untruths, as when

he tells us, *page* 33, that many of the *Romiſh* Saints were never heard of but in our *Legends*; and that many more have no other Merit but that of raiſing Rebellions in defence of their Idols, and throwing whole Kingdoms into Convulſions, for the Sake of ſome gainful Impoſture: If I ſay, in ſuch things as theſe, which he affirms to be certain, he advances ſuch Falſehoods, who will venture to believe what he tells only upon Hearſay?

His pretending to derive the Name of St. *Oreſtes* from Mount *Soracte* is ridiculous beyond Meaſure: And his ſuſpecting that ſome who are honoured as Martyrs were originally no others than the Heathen Deities, by Reaſon of ſome Affinity which he diſcovers in their Names, is a groundleſs Suſpicion; as any one will be convinced that is not entirely a Stranger to ancient Church Hiſtory; in which we find, by innumerable Inſtances, that as a great Part of the Primitive Saints and Martyrs had been Converts from Paganiſm, ſo a great many of their Names had no ſmall Affinity with thoſe of the Heathenish Deities, and ſometimes were the very ſame; as in the *New Teſtament* itſelf we find a *Dionyſius*, *Acts* xvii. 34. which is the *Greek* Name of *Bacchus*; and a *Hermes*, *Rom.* xvi. 14. which is the *Greek* Name of *Mercury*.

As to what he writes of *Julia Evodia*, no ſuch Saint was ever honoured in our Church, much leſs any St. *Viar*; ſo that thoſe pretty Stories, like the Inſcriptions which he alledges, which are the Works of private Perſons without any Authority, are not worth our Notice; no more than *Uſher*'s Conjecture concerning St. *Amphibalus*, or *Mabillon's* concerning St. *Veronica*: For, allowing them both to be as well grounded as the Doctor can deſire, it will only follow that there has been a Miſtake in the Name of the Eccleſiaſtick harboured by St. *Alban*, and that of the pious Woman, on whoſe Handkerchief our Saviour

Saviour imprinted the Image of his Face, But after all, neither the one nor the other were ever canonized by the Church, nor are their names found in the *Roman* Martyrology.

I cannot comprehend why the Doctor, *page* 44, ſhould bring in the *Adoration of the Hoſt*, which he calls the *principal Part of Worſhip* and the *diſtinguiſhing Article of Faith in the Creed of modern* Rome; of which he confeſſes he cannot find *the leaſt Reſemblance or Similitude in any Part of the Pagan Worſhip*; unleſs it were to diſprove that *exact Conformity*, which in his Title-page he had promiſed to prove betwixt Popery and Paganiſm; or rather to make Way for alledging againſt us the Authority of *Tully*, which he prefers before that of the Apoſtles and Evangeliſts, of the Abſurdity of believing that to be God which we receive under the Sacramental Veils. An Abſurdity, which the Doctor could have had no room to have objected to us, had he not forgot his own Catechiſm, which informed him, that *the Body and Blood of* Chriſt *are verily and indeed taken and received by the Faithful in the Lord's Supper*. For if the Faithful in this Syſtem may not be ſaid to feed upon their God, neither can they in the Syſtem of Tranſubſtantiation.

But now the Doctor is pleaſed to leave the Churches, and to make an Excurſion into the Country, *the whole Face of* which, as he is pleaſed to tell us, *page* 44. *has the viſible Characters of Paganiſm upon it*; becauſe of the little Chapels which frequently occur upon the Way; where Travellers often kneel down to ſay a Prayer; and becauſe of the many Croſſes every where erected. And who will dare preſume after this to open his Mouth in Favour of Popery, when he underſtands that the Doctor has demonſtrated, by what he has diſcovered in his Travels, that all Papiſts are Pagans; becauſe their very Travellers are ſo ſuperſtitious as ſometimes to kneel down

and say a Prayer before a Country Chapel, where they find some Memorial of *Christ*'s Passion; and because they have every where erected that Anti-christian Standard the Cross of *Christ?* But what is still more *heathenish* in the Doctor's Eyes, is, that these little Oratories or Crosses are sometimes under *Trees*, and sometimes upon the Tops of *Hills*, which he ingeniously interprets to be the *High Places* condemned in the *Old Testament*. But the Truth is, and all Papists are convinced of it, that a Place is neither better nor worse for divine Worship, because it is an high Place or low; near Trees, or at a Distance from them: And what was condemned of old in the *High Places* mentioned in the Scripture, was not their being upon Hills; for God is no less the God of the Mountains than of the Valleys; and his Temple in *Jerusalem* was built upon a Hill, *viz.* on Mount *Moriah*, 2 *Chron.* iii. 1. But they were condemned because the Worship there exhibited was either *heathenish, or schismatical:* That it was either given to *strange Gods*; or if to the God of *Israel*, was given contrary to his Appointment, who had forbidden Sacrifice to be offered in any other Places but in his Temple at *Jerusalem*. See *Deut.* xii. 5, 11, 13, 14.

From the Country the Doctor returns again to the Towns, and there quarrels with the Images and Altars, which he pretends to meet with every where, and which he takes to be visible Marks of Paganism: But were the old Pagans to come to Life again, and to understand whose Images these are, *viz.* of *Jesus Christ*, of his blessed Mother, of his Apostles and Martyrs, by whose Preaching, Labours and Blood, Paganish Superstition was banished out of the World, and who upon that Account are now honoured, they would be far from being of the Doctor's Mind, and would look upon those Images

Images as evident Proofs of theſe People being Chriſtians, who ſhew ſo much Regard to *Chriſt* and his Saints.

But in the Towns the Doctor is alſo offended with Proceſſions, which, as he is pleaſed to ſay, are ſeen on *every Feſtival of the Virgin, or other* Romiſh *Saints*, which he ſuppoſes to be the Θυσίαι καὶ πομπαὶ καὶ χορεῖαι Sacrifices, Pomps, and Dances mentioned by *Plutarch* in *Numa*, p. 16. and concludes, that theſe *Proceſſions* muſt needs be heatheniſh, the more becauſe he finds in *Apuleius* an Account of ſomething like a *Proceſſion* performed by the Heathens in Honour of their Gods. But the Doctor might have found an Account of religious Proceſſions in an Author much more ancient than *Apuleius* amongſt the Worſhippers of the true God, if he would have conſulted 2 *Sam.* vi. I fear the Doctor has no great opinion of this kind of Monuments of Antiquity; and the leſs, becauſe he finds therein frequent Mention of *Miracles*, which are Things he can never digeſt, wherever he meets them.

But the *Pagans*, it ſeems, pretended to *Miracles*, and therefore the *Romiſh* Religion, which pretends to Miracles, muſt needs be *Paganiſh*. It is a Pity the Doctor did not here ſpeak out in Favour of his Friends the Free-thinkers, and argue thus: The *Pagans* pretended to build their Religion upon Miracles; therefore the *Jewiſh* Religion of Old, and the Chriſtian now, both which appeal to Miracles as their firſt and chief Foundation, are no better grounded than Paganiſm. But even in the Inſtances which the Doctor alledges, (and we may be ſure he has picked out ſuch as he thought moſt for his purpoſe,) it is eaſy to take Notice that the Miracles pretended to by the *Pagans* had no probable Grounds to ſupport them, no Number of Witneſſes to atteſt them, no contemporary Writers to vouch for them, but, as in the Caſe of the Victory ſuppoſed to

have been gained over the *Latins* by the Aſſiſtance of *Caſtor* and *Pollux*; all was built upon a popular Opinion, or the Teſtimony of one or two that pretended to have ſeen thoſe Deities; which was greedily ſwallowed by the General and the Senate, as a Token of the Divine Favour, who thereupon erected a Temple to them. Whereas, in the Caſe which the Doctor ſuppoſes to be parallel to this, of the Victories gained againſt the Infidels in the Holy Wars, by the Aſſiſtance of the Martyrs, theſe Saints, as appears by what he has in the Margin, were ſeen by both the Chriſtian and Infidel Army; and the Hiſtory of it was written, as we learn from the Doctor himſelf, by an Eye-Witneſs.

But whether the Miracles which he has pitched upon for the Subject of his Ridicule be true or falſe, there is nothing at leaſt heatheniſh in them, and conſequently nothing that can be of any Service to him to make out the *exact Conformity*, which he pretends to demonſtrate between *Popery* and *Paganiſm*. In the mean Time, the Doctor is not ignorant, that it is not upon ſuch Things, as moſt of thoſe are which he alledges, that we lay any Streſs; neither have we any Need to appeal to them; for God has been pleaſed in every Age to work far more evident Miracles in his Church, by the Miniſtry of his Saints; in raiſing the Dead to Life, in curing the Blind and the Lame, in caſting out Devils, in healing in a Moment inveterate Diſeaſes, and the like ſtupendous Works of his Power, atteſted by the moſt authentick Monuments, and very frequently (as may be ſeen in the *Acts of the Canonizations of the Saints*) by the Depoſitions of innumerable Eye-Witneſſes, examined upon Oath; and by the publick Notoriety of the Facts; which Kind of Miracles, ſo authentically atteſted, will be to all Ages a ſtanding Evidence, that the Church,

in

in whoſe Communion they have all been wrought, is not that idolatrous *Pagan* Church which the Doctor pretends, but the true Spouſe of *Chriſt*, which alone has inherited in all Ages that Promiſe which her Lord made at his Departure, St. *John* xiv. 12, 13. *Verily, verily, I ſay unto you, he that believeth on me, the Works that I do ſhall he do alſo, and greater works than theſe ſhall he do, becauſe I go unto my Father. And whatſoever ye ſhall aſk in my Name, that will I do.*

And here I might take my Leave of the Doctor. For what he adds, p. 65, *&c.* to derive the *Church Sanctuaries* from the *Aſylum* opened by *Romulus* to receive Fugitives, the Authority of the *Pope* from the *Pagan Pontiff*, and the Religious Orders from the Colleges of the *Augurs*, *Salii*, *&c.* is ſo very weak, that it would be trifling away my time to take any Notice of it. But, before we part, I muſt put the Doctor and his Friends in Mind that ſome People will naturall infer, from what he imagines he has ſo fully proved, *viz.* that *Popery* and *Paganiſm* ſtand upon the ſame bottom, and that one is no better than the other; they will infer, I ſay, that the Orders which his Church pretends to have by Succeſſion from the Church of *Rome*, are *no more valid, than if they proceeded from an Indian Brachman, or Mahometan Derviſe*; [Chandler's Serm. p. 36.] And by the ſelf-ſame Way of arguing, by which he pretends to demonſtrate an exact Conformity between the Religion of the preſent *Romans* and that of their Heathen Anceſtors, theſe ſame Gentlemen will, with a much fairer Shew of Probability, prove an exact Conformity between the Religion by Law eſtabliſhed, and Popery. The Conſequence of which will be, if the Doctor be not miſtaken in his Parallel, that *Engliſh* Proteſtancy is no better than heatheniſh Idolatry.

But that I may not ſeem to ſay this without Reaſon, let us ſuppoſe that a *Chandler*, or ſome other of the ſame Kidney, ſhould take it into his Head to charge the

the Church by Law eſtabliſhed with Popery; and to this Purpoſe ſhould heap together all that he could of Ceremonies, Obſervances, *&c.* which Proteſtants have retained from the old Religion, and in one of his learned Declamations deliver himſelf as follows to his diſſenting Auditory.

"Beware, my dear Beloved, of thoſe People that "call themſelves the *Church of England:* For their "Religion is wholly derived from that of their *Romiſh* "Anceſtors, and has an exact Conformity, or Uni- "formity rather, with Popery, and conſequently with "Paganiſm, from which, as Dr. *Middleton* has lately "demonſtrated, the Papiſts have borrowed their whole "Religion. Now mark ye, my Beloved, how plainly "I ſhall prove that theſe People who call themſelves "Proteſtants, have taken their whole Religion from "the Papiſts.

"1*ſt*, Their *Churches* are the very ſame which "were originally built by their Popiſh Anceſtors, and "are ſtill dedicated to the ſame *Popiſh Saints*, as "formerly they were; though one of their own "Divines plainly tell them, they had better have de- "dicated them to *Bacchus* or *Venus*. Now of all the "Honours that the Papiſts have ever given to their "Saints, this of dedicating Temples to them was cer- "tainly the greateſt; far greater than that of kiſſing "their Relicks, or deſiring their Prayers; and con- "ſequently, if the Church of *Rome* was ever guilty of "Idolatry in Relation to the Saints, her Daughter the "Church of *England* ſtands guilty of the ſame, which "has ten Churches dedicated to *Mary* for one dedi- "cated to *Chriſt*.

"2*dly*, In their Churches they have *Altars* too "like the Papiſts; and what ſhould *Altars* do there, "if they did not offer *Sacrifice* like the Papiſts? To "theſe Altars they cringe and bow; which is giving "*religious Honour* which God has appropriated to "himſelf,

" himſelf, to *inſenſible Creatures:* and therefore is no " better than downright Idolatry. In many Places " they have over theſe Altars *Images* and *Pictures*, " like the Papiſts, in Spite of the ſecond Command- " ment. And though they are pleaſed to tell us that " they worſhip them not, yet what can we think when " we ſee them perpetually bowing down to that which " is indeed no more than an *Image, viz. the Name of* " *Jeſus*, which, of all *Images of Chriſt*, has the leaſt " of ſolid Subſtance in it, as being only formed in the " Air by the empty Sound of the two Syllables of his " Name. But what Reſpect they have for *Images* we " may judge by that which they ſhew to the *Croſs*, " which they have lately erected in the *higheſt Place* " of the capital City of the Kingdom; and ſo much " are they bewitched with the Notion of this Stand- " ard of Popery, that they look upon none rightly " baptized without being ſigned with the Sign of the " Croſs.

" 3*dly*, Their *Liturgy* or *Common Prayer* is wholly " Popiſh, and at the beſt but a bungling Imitation of " the *Romiſh* Maſs: From this they have borrowed " their Collects, Leſſons, *&c.* and a great Part of " what they call their Communion Service. Their " Orders of Biſhops, Prieſts and Deacons, both as " to the Name and Thing, were taken from *Rome*; " and from thence they all pretend to derive their " Succeſſion. Their Way of ordaining Miniſters re- " ſembles that of the Papiſts; and is equally blaſphe- " mous in their Biſhops pretending to give the Holy " Ghoſt, with the Power of forgiving and retaining " Sins. Their *Surplices* are but the Rags of the " Whore of *Babylon*. Their Organs and Muſick in " their Churches, their Singing Boys, their Anthems " and *Te Deums*, are all Popiſh Inventions.

" 4*thly*, Their Church Government by Archbi- " ſhops and Biſhops, their Spiritual Courts, their Dig- " nities of Deans, Archdeacons, Prebendaries, *&c.*

" are

" are all visibly derived from the Papists; and like " the Papists, their Bishops pretend to give *Confirma-* " *tion:* In which they are the less excusable, because " in their very articles of Religion, *Art.* 25. they " declare, that *Confirmation comes of a corrupt fol-* " *lowing of the Apostles.* The same Thing they de- " clare with Regard to the Popish Sacrament of *Pe-* " *nance*, or *priestly Absolution*, and yet have retained " it in their *Order for the Visitation of the Sick*; where " they prescribe *Auricular Confession*, and a Form of " *Absolution*, the same in Substance as that used in " the Church of *Rome.*

" 5*thly*, Like the Papists they pay an idolatrous " Worship to the Element of Bread and Wine, to " which they kneel at the Time of Communion: " And their declaring (contrary to the express Words " of their Catechism) that they do not believe the " Body and Blood of *Christ* to be there, does but ag- " gravate their Guilt beyond that of the Papists; " because these believe that in the Sacrament they " worship *Christ*, whereas our pretended Protestants " believe they have nothing there but Bread and " Wine.

" 6*thly*, They observe Days like the Papists in " Honour of the Saints and Angels: Which, if it " be not *Religious Worship*, I know not what is. " They pray to be defended by the Angels in their " Collect for *Michaelmas-day*, which is rank Popery. " Their Calendar is full of Popish Saints. They " prescribe Fasts and Abstinence like the Papists; " and from them have taken into their Books the " Fast of *Lent*, *Vigils*, *Ember-days* and *Fridays.* " Though, to give them their Due, this Part of Po- " pery for a long Time, has been found no where but " in their Books.

" In fine, their Godfathers and Godmothers in " Baptism, their Churching of Women after Child- " bearing, their whole Order of Matrimony, their

" Consecration

" Conſecration of Churches, their Anointing of " Kings, and ſuch like Obſervances, are no better " than Popery; and, in a Word, the whole Face of " their Religion, both in Town and Country, is an " exact Reſemblance of that of their Popiſh Fore- " fathers. And conſequently, ſince Popery and Pa- " ganiſm ſtand upon a Level, I cannot but conclude, " that *Engliſh* Proteſtancy is nearly allied to Paganiſm. " *For whilſt we ſee* theſe pretended Proteſtants *wor-* " *ſhipping at this Day in the ſame Temples, at the ſame* " *Altars, ſometimes* before *the ſame Images, and always* " *with the ſame* Liturgy, *and many of the ſame Ceremo-* " *nies, as the* Papiſts *did, they muſt have more Charity,* " *as well as Skill in diſtinguiſhing, than I pretend to,* " *who can abſolve them from the ſame Crime of Superſti-* " *tion and Idolatry with their* Popiſh *Anceſtors.*" Dr. Middleton, p. 70, 71.

So far the *Nonconformiſt*, agreeable to the Copy which the Doctor has ſet him in his Parallel between Popery and Paganiſm. Now this Kind of Rhetorick, I am perſuaded, whatever Effect it might have with Regard to Diſſenters, would excite no other Notions in the Minds of Church-Proteſtants, than thoſe of Indignation or Contempt: And the ſame would be their Diſpoſitions with Regard to Dr. *Middleton*'s Performance, if they would make Uſe of the ſame Weights and Meaſures in our Caſe as in their own.

I ſhall add no more, but that I cannot but apprehend that the Doctor, in pretending to impeach us of Paganiſm, has impugned the known Truth: A Truth ſo evident, that, notwithſtanding the violent Humour of *Luther*, and all his bitter Declamations againſt us, yet he could not help acknowledging, in his Book againſt the *Anabaptiſts*, " That under the Papacy are many " good Chriſtian Things; yea, all that is good in " Chriſtianity, and that Proteſtants had it from " thence.——I ſay, moreover, *ſays he*, that under the

" Papacy

" Papacy is true Chriſtianity, even the very Kernel of " Chriſtianity." So far the Father and Apoſtle of the Reformation, who, whilſt he is forced to grant that we have the very Kernel of Chriſtianity, I fear kept nothing for himſelf but the Shell. If the Doctor, in Quality of one of his Children, has inherited any Part of this Treaſure, I do not envy him the Inheritance, but ſhall leave him in the quiet Poſſeſſion of it.



THE



THE CATHOLICK CHRISTIAN INSTRUCTED

IN THE SACRAMENTS, SACRIFICE, CEREMONIES, AND OBSERVANCES OF THE CHURCH.

CHAP. I.—*Of the Sign of the Croſs.*

Q. WHY do you treat of the Sign of the *Croſs* before you begin to ſpeak of the Sacraments?

A. Becauſe this Holy Sign is made Uſe of in all the Sacraments, to give us to underſtand, that they all have their whole Force and Efficacy from the *Croſs*, that is, from the Death and Paſſion of *Jeſus Chriſt*. *What is the Sign of* Chriſt, ſays St *Auguſtine**, *which all know, but the* Croſs *of* Chriſt, *which Sign, if it be not applied to the Foreheads of the Believers, to the Water with which they are baptized, to the Chriſm with which they are anointed, to the Sacrifice with which they are fed, none of theſe Things is duly performed.*

Q. But did the primitive Chriſtians make Uſe of the Sign of the *Croſs*, only in the Adminiſtration of the Sacraments?

A. Not only then, but alſo upon all other Occaſions. *At every Step*, ſays the ancient and learned *Tertullian*,† *at every coming in and going out, when we put on our Cloaths or Shoes, when we waſh, when we ſit down to*

* Tract, 119. in Joan. † L. de Corona Milit. c. 3.

Table, when we light a Candle, when we go to Bed—whatſoever Converſation employs us, we imprint on our Foreheads the Sign of the Croſs.

Q. What is the Meaning of this frequent Uſe of the Sign of the *Croſs?*

A. It is to ſhew that we are not aſhamed of the *Croſs of Chriſt*; it is to make an open Profeſſion of our believing in a crucified God; it is to help us to bear always in Mind his Death and Paſſion; and to nouriſh thereby in our Souls the three Divine Virtues of *Faith*, *Hope* and *Charity*.

Q. How are theſe three Divine Virtues exerciſed in the frequent Uſe of the Sign of the *Croſs?*

A. 1. *Faith* is exerciſed, becauſe the Sign of the *Croſs* brings to our Remembrance the chief Article of the Chriſtian *Belief*, *viz.* The Son of God dying for us upon the *Croſs*. 2. Our *Hope* is thereby daily nouriſhed and increaſed; becauſe this holy Sign continually reminds us of the Paſſion of *Chriſt*, on which is grounded all our *Hope* for Mercy, Grace and Salvation. 3. *Charity*, or the Love of God, is excited in us by that ſacred Sign; by repreſenting to us the *Love* which God hath ſhewn us in dying upon the *Croſs* for us.

Q. In what Manner do you make the Sign of the *Croſs?*

A. In bleſſing ourſelves, we form the Sign of the *Croſs* by putting our Right hand to the Fore-head, and ſo drawing, as it were, a Line down the Breaſt or Stomach, and then another Line croſſing the former from the Left Shoulder to the Right: And the Words that we pronounce at the ſame time are theſe, *In the Name of the Father, and of the Son, and of the Holy Ghoſt*; by which we make a ſolemn Profeſſion of our Faith in the Bleſſed Trinity. But in bleſſing other Perſons or Things we form the *Croſs* in the Air with the Right-hand extended towards the Thing we bleſs.

Q. Have you any Thing more to add in Favour of the *Croſs*, and the Uſe of ſigning ourſelves with the Sign of the *Croſs?*

A. Yes.

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A. Yes. The *Croſs* is the Standard of *Chriſt*, and is called by our Lord himſelf, St. *Matt.* xxiv. 30. *The Sign of the Son of Man.* It is the Badge of all good Chriſtians, repreſented by the Letter *Tau**, ordered to be ſet as a Mark upon the Foreheads of thoſe that were to eſcape the Wrath of God, *Ezekiel* ix. 4. It was given by our Lord to *Conſtantine*, the firſt Chriſtian Emperor, as a Token and Aſſurance of Victory, when he and his whole Army, in their March againſt the Tyrant *Maxentius*, ſaw a *Croſs* formed of pure Light, above the Sun, with this Inſcription τῦ τω νικᾷ, *By this conquer:* Which Account the Hiſtorian *Euſebius*, in his firſt Book of the Life of *Conſtantine*, declares he had from that Emperor's own Mouth. To which we may add, that the Sign of the *Croſs* was uſed of old by the Holy Fathers, as an invincible Buckler againſt the Devil, and a powerful Means to diſſipate his illuſions; and that God has often made it an Inſtrument in their Hands of great and illuſtrious Miracles, of which there are innumerable Inſtances in ancient Church Hiſtory, and in the Writings of the Fathers, which it would be too tedious here to recount.

CHAP. II.—*Of the Sacrament of Baptiſm.*

Q. WHAT do you mean by a *Sacrament?*

A. An outward Sign or Ceremony, of Chriſt's Inſtitution, by which Grace is given to the Soul of the worthy Receiver.

Q. What are the neceſſary Conditions for a Thing to be a *Sacrament?*

A. Theſe three. 1. It muſt be a *ſacred Sign*, and conſequently, as to the outward Performance, it muſt be *viſible* or *ſenſible*. 2. This *ſacred Sign* muſt have annexed unto it a Power of communicating *Grace* to the Soul. This muſt be by Virtue of the *Ordinance* or *Inſtitution* of Chriſt.

* St. Hieromé upon Ezek. ix.

Q. How then do you prove that Baptiſm is a *Sacrament*, ſince the Scripture no where calls it ſo?

A. Becauſe it has theſe three Conditions. 1. It is an outward viſible Sign, conſiſting in the waſhing with Water, with the Form of Words preſcribed by Chriſt. 2. It has a Power of communicating *Grace* to our Souls, in the Way of a new Birth; whence it is called by the Apoſtle, *Tit.* iii. 5. *The laver or waſhing of regeneration and renewing of the Holy Ghoſt.* 3. We have the Ordinance and Inſtitution of Chriſt, St. *Matt.* xxviii. 19. *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.* And St. *John* iii. 5. *Except a man be born again of water and the Holy Ghoſt, he cannot enter into the kingdom of God.*

Q. In what manner muſt Baptiſm be adminiſtered, ſo as to be valid?

A. It muſt be adminiſtered in true natural Water, with this or the like Form of Words, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt*; which Words ought to be pronounced at the ſame time that the Water is applied to the Perſon that is baptized, and by the ſame Miniſter.

Q. What if theſe Words, *I baptize thee*, or any one of the Names of the three Perſons, ſhould be left out?

A. In that Caſe it would be no Baptiſm.

Q. What if the Baptiſm ſhould be adminiſtered in Roſe-water, or any of the like artificial Waters?

A. It would be no Baptiſm.

Q. Ought Baptiſm to be adminiſtered by *dipping* or by *pouring* Water; or by *ſprinkling* with the Water?

A. It may be adminiſtered validly any of theſe Ways; but the cuſtom of the Church is to adminiſter this Sacrament either by dipping in the Water, which is uſed in the *Eaſt*; or by pouring the Water upon the Perſon baptized, which is more cuſtomary in theſe Parts of *Chriſtendom*. Moreover it is a Cuſtom in all Parts of the Catholick Church, and has been ſo from the Apoſtles Days, to dip or pour three Times at the Names

Names of the three divine Perſons; Though we do not look upon this ſo eſſential, that the doing otherwiſe would render the Baptiſm invalid.

Q. What think you of thoſe who adminiſter Baptiſm ſo ſlightly, that it is doubtful whether it may in any Senſe be called an *Ablution* or *Waſhing*; as for Inſtance, thoſe that adminiſter it only with a Fillip of a Wet Finger?

A. Such as theſe expoſe themſelves to the Danger of not adminiſtering the Sacrament of Baptiſm.

Q. What do you think of Baptiſm, adminiſtered by Hereticks, or Schiſmaticks?

A. The Church receives their Baptiſm, if they obſerve the Catholic *Matter* and Form; that is, if they baptize with true natural Water, pronouncing at the ſame Time theſe Words, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. What think you of Baptiſm adminiſtered with the due Form of Words, but without the Sign of the Croſs?

A. The Omiſſion of that Ceremony does not render the Baptiſm invalid.

Q. What is your Judgment of the Baptiſm ſaid to be adminiſtered by ſome modern *Arians, In the Name of the Father, through the Son, in the Holy Ghoſt.*

A. Such a Corruption of the Form makes the Baptiſm null and invalid.

Q. What is the Doctrine of the Church as to Baptiſm adminiſtered by a Layman or a Woman?

A. If it be attempted without Neceſſity, it is a criminal Preſumption; though even then the Baptiſm is valid, and is not to be reiterated: But in a Caſe of Neceſſity, when a Prieſt cannot be had, and a Child is in immediate Danger of Death, Baptiſm may not only validly, but alſo lawfully be adminiſtered by any Perſon whatſoever. In which Caſe a Cleric, though only in leſſer Orders, is to be admitted preferable to a Layman, and a Man preferable to a Woman, and a Catholick preferable to one who is not a Member of the Catholick Church.

Q. How do you prove that Infants may be baptized who are not capable of being taught or inſtructed in the Faith?

A. I prove it, 1. By a Tradition which the Church has received from the Apoſtles *, and practiſed in all Ages ever ſince; now as none were more likely or better qualified than the Apoſtles, to underſtand the true Meaning of the Commiſſion given to them by their Maſter to baptize all Nations, ſo none were more diligent than they to execute faithfully this Commiſſion according to his Meaning, and to teach their Diſciples to do the ſame, St. *Matt.* xxviii. 20. So that what the Church has received by Tradition from the Apoſtles and their Diſciples, was undoubtedly agreeable to the Commiſſion of Chriſt.

Secondly, I prove it, by comparing together two Texts of Scripture, one of which declares that without Baptiſm no one can enter into the Kingdom of Heaven. St. *John* iii. 5. *Except a man be born again of water and the Holy Ghoſt, he cannot enter into the kingdom of God.* The other Text declares that Infants are capable of this Kingdom, St. *Luke* xviii. 16. *Suffer little children to come unto me, and forbid them not, for of ſuch is the kingdom of God:* and conſequently they muſt be capable of Baptiſm.

Thirdly, Circumciſion in the old Law correſponded to Baptiſm in the new Law, and was a Figure of it, *Coloſ.* ii. 11, 12. But Circumciſion was adminiſtered to Infants, *Gen.* xvii. Therefore Baptiſm in like Manner is to be adminiſtered to Infants.

Fourthly, We read in Scripture of whole Families having been baptized by St. *Paul*, *Acts* xvi. 14, and 33. 1 *Cor.* i. 16. Now it is probable that in ſo many whole Families there were ſome Infants.

Fifthly, As Infants are not capable of helping themſelves by Faith and Repentance, were they not capa-

* St. Irenæus l. 2. c. 39. Origin, l. 5. in c. 6. ad Rom. St. Cyprian, Ep. ad Fidum. St. Chryſoſtome, Hom. ad Neophytos. St. Auguſtine, l. 10. de Gen. c. 21. &c.

ble

ble of being helped by the Sacrament of Baptiſm, they could have no Share in Chriſt, and no means of being delivered from original Sin; and conſequently almoſt one half of Mankind, dying before the Uſe of Reaſon, muſt inevitably periſh, if Infants were not to be baptized.

Sixthly, If Infant-Baptiſm were invalid, the Gates of Hell would have long ſince prevailed againſt the Church; yea, for many Ages there would have been no ſuch Thing as Chriſtians upon Earth; ſince for many Ages before the Anabaptiſts aroſe, all Perſons had been baptized in their Infancy; which Baptiſm if it were null, they were no Chriſtians, and conſequently there was no Church. Where then was the Promiſe of Chriſt, St. *Matt.* xvi 19. *Upon this rock I will build my church, and the gates of Hell ſhall not prevail againſt it.* And St. *Matt.* xviii. 20. *Lo, I am with you always, even to the end of the world.*

Beſides, if Infants Baptiſm be null, the firſt Preachers of the Anabaptiſts had never received Baptiſm, or had received it from thoſe who never had been baptized. A likely Set of Men for bringing back God's Truth baniſhed from the World, who had not ſo much as received the firſt Badge or Character of a Chriſtian; and who, ſo far from having any Orders or Miſſion, had not ſo much as Baptiſm!

Q. How do you prove againſt the *Quakers* that all Perſons ought to be baptized?

A. From the Commiſſion of Chriſt, St. *Matt.* xxviii. 19. *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.* From that general Sentence of our Lord, St. *John* iii. 5. *Except a man be born again of water and the Spirit, he cannot enter into the kingdom of God.* From the Practice of the Apoſtles, and of the firſt Chriſtians, who were all baptized: Thus we read, *Acts* ii. 38. with Relation to the firſt Converts to Chriſtianity at *Jeruſalem*, when they aſked of the Apoſtles what they ſhould do? that *Peter ſaid unto them, Repent and be baptized every*

one

one of you, in the name of Jesus Christ. And *ver.* 41. *Then they that gladly received his word were baptized,* &c. Thus we read of the *Samaritans* converted by *Philip, Acts* viii. 12, 13. that *They were baptized both men and women:* and that *Simon* (Magus) *himself also believed, and was baptized:* As was also the Eunuch of Queen *Candace, ver.* 36, 38. Thus we find *Paul* baptized by *Ananias, Acts* ix. 18. *Cornelius* and his Friends by Order of St. *Peter, Acts* x. 47, 48. *Lydia* and her Houshold by St. *Paul, Acts* xvi. 15, *&c.* In fine, from the perpetual Belief and Practice of the whole Church ever since the Apostles Days, which in all Ages and all Nations has ever administered Baptism in Water to all her Children, and never looked upon any to be rightly Christians till they were baptized. Now *if a person will not hear the Church, let him be to thee as a heathen and a publican,* St. *Matt.* xviii. 17.

Q. How do you prove from Scripture that the Apostles gave Baptism in *Water*?

A. From *Acts* viii. 36, 38. *See here is water,* said the Eunuch to St. *Philip, what does hinder me to be baptized? . . . and they went down both into the water both* Philip *and the Eunuch, and he baptized him.* And *Acts* x. 47, 48. *Can any man forbid water,* said St. *Peter, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.* Where we see that even they who had received the Holy Ghost, and consequently had been baptized by the Spirit, were nevertheless commanded to be baptized in Water. Hence St. *Paul, Ephes.* v. 25, 26 tells us, that *Christ loved the church, and gave himself for it, that he might sanctify it cleansing it by the laver of* Water, *in the word of life.* And *Heb.* x. 22. *Let us draw near with a true heart—having our hearts sprinkled from an evil conscience, and our bodies washed with pure* Water.

Q. What are the Effects of the Sacrament of Baptism?

A. 1. It cleanses us from *original Sin,* in which we are

are all born, by Reaſon of the Sin of our firſt Father *Adam*. 2. It remits all *actual Sins*, which we ourſelves have committed, in Caſe we have committed any before Baptiſm, both as to the *Guilt* and *Pain*. 3. It infuſes the Habit of Divine Grace into our Souls, and makes us the adopted Children of God. 4. It gives us a Right and Title to the Kingdom of Heaven. 5. It imprints a *Character* or ſpiritual Mark in the Soul. 6. In fine, it admits us into the Church of God, and makes us Children and Members of the Church.

Q. How do you prove that all Sins are remitted in Baptiſm?

A. From *Acts* ii. 38. *Repent and be baptized every one of you, in the Name of Jeſus Chriſt, for the remiſſion of ſins. Acts* xxii. 16. *Ariſe and be baptized*, ſays *Ananias* to *Paul, and waſh away thy ſins, in the Greek*, be waſhed from thy Sins, *calling upon the Name of the Lord. Ezekiel* xxxvi. 25. *I will pour clean water upon you, and you ſhall be cleanſed from all your filthineſs.* Hence in the *Nicene* Creed, we *confeſs one Baptiſm unto the remiſſion of Sins.*

Q. May not a Perſon obtain the remiſſion of his Sins, and eternal Salvation, without being actually baptized?

A. In two Caſes he may. The firſt is when a Perſon, not yet baptized, but heartily deſiring baptiſm, is put to death for the Faith of Chriſt, before he can have this Sacrament adminiſtered to him; for ſuch a one is *baptized* in his own Blood. The ſecond Caſe is, when a Perſon that can by no Means procure the actual Adminiſtration of Baptiſm, has an earneſt Deſire of it, joined with a perfect Love of God, and Repentance of his Sins, and dies in this Diſpoſition; for this is called the *Baptiſm of the Holy Ghoſt*; *Baptiſmus Flaminis.*

Q. From whence has Baptiſm the Power of conferring Grace, and waſhing away our Sins?

A. From the Inſtitution of Chriſt, and in Virtue of his Blood, Paſſion and Death: From whence alſo all the other Sacraments have their Efficacy. For there

is no obtaining Mercy, Grace or Salvation, but through the Paſſion of Jeſus Chriſt.

Q. In what Manner muſt a Perſon, that is come to Years of Diſcretion, prepare himſelf for the Sacrament of Baptiſm?

A. By *Faith* and *Repentance:* And therefore it is neceſſary that he be firſt well inſtructed in the Chriſtian Doctrine, and that he firmly believe all the Articles of the Catholick Faith. 2. That he be heartily ſorry for all his Sins, firmly reſolving to lead a good Chriſtian Life, to renounce all ſinful Habits, and to make full Satisfaction to all whom he has any ways injured.

Q. But what if a Perſon ſhould be baptized without being in theſe Diſpoſitions?

A. In that caſe he would receive the Sacrament and Character of Baptiſm, but not the Grace of the Sacrament, nor the Remiſſion of his Sins, which he cannot obtain till by a ſincere Repentance he deteſts and renounces all his Sins.

Q. Is it neceſſary for a Perſon to go to Confeſſion before he receives the Sacrament of Baptiſm?

A. No, it is not: Becauſe the Sins committed before Baptiſm are remitted by Baptiſm, and not by the Sacrament of Penance, and therefore there is no Need of confeſſing them.

Q. What think you of thoſe who for a long Time delay their Childrens Baptiſm?

A. I think they are guilty of a very great Sin, in expoſing them to the Danger of dying without Baptiſm: Since, as daily Experience ought to convince them, young Children are ſo quickly and ſo eaſily ſnatched away by Death.

CHAP. III.—*Of the Ceremonies of Baptiſm; and of the Manner of adminiſtring this Sacrament in the Catholick Church.*

Q. WHY does the Church make Uſe of ſo many Ceremonies in Baptiſm?

A. 1. To

A. 1. To render thereby this Myſtery more venerable to the People. 2. To make them underſtand the Effects of this Sacrament, and what the Obligations are which they contract in this Sacrament.

Q. Are the Ceremonies of Baptiſm very ancient?

A. They are all of them very ancient, as may be demonſtrated from the Writings of the Holy Fathers; and as we know no beginning of them, we have Reaſon to conclude that they come from Apoſtolical Tradition.

Q. In what Places does the Church adminiſter the Sacrament of Baptiſm?

A. Regularly ſpeaking, and excepting the Caſe of Neceſſity, ſhe does not allow Baptiſm to be adminiſtered any where but in the Churches which have Fonts: The Water of which, according to Apoſtolical Tradition, is ſolemnly bleſſed every Year on the Vigils of *Eaſter* and *Whit-Sunday*.

Q. What is the Meaning of having Godfathers and Godmothers in Baptiſm?

A. 1. That they may preſent to the Church the Perſon that is to be baptized, and may be Witneſſes of his Baptiſm. 2. That they may anſwer in his Name, and be Sureties for his Performance of the Promiſes which they make for him.

Q. What is the Duty of Godfathers and Godmothers?

A. To ſee as much as lies in them, that their Godchildren be brought up in the true Faith, and in the Fear of God; that they be timely inſtructed in the whole Chriſtian Doctrine, and that they make good thoſe Engagements which they have made in their Name.

Q. May all Sorts of Perſons be admitted for Godfathers and Godmothers?

A. No: None but ſuch as are duly qualified for diſcharging the Obligation of a Godfather or Godmother. For which Reaſon none are to be admitted that are not Members of the Catholick Church; none whoſe Lives are publickly ſcandalous; none who are ignorant of the Chriſtian Doctrine, *&c. Rit. Rom.*

Q. How

Q. How many Godfathers and Godmothers may a Perſon have in the Catholic Church?

A. The Council of *Trent*, Seſſ. 24. Chap. 2. orders that no one ſhould have any more than one Godfather and one Godmother; that the Spiritual Kindred, which the Child and its Parents contract with the Godfathers and Godmothers, and which is an Impediment of Marriage, may not be extended to too many Perſons.

Q. In what order or Manner does the Catholick Church proceed in the Adminiſtration of Baptiſm?

A. 1. The Prieſt having aſked the Name of the Perſon that is to be baptized, which ought not to be any profane or heatheniſh Name, but the Name of ſome Saint, by whoſe Example he may be excited to a holy Life, and by whoſe Prayers he may be aſſiſted, inquires of him; N. *What doſt thou aſk of the Church of God?* To which the Perſon himſelf, if at Age, or the Godfather and Godmother for him, anſwer, *Faith:* By which is meant not the bare Virtue, by which we believe what God teaches, but the whole Body of *Chriſtianity*, as comprehending both Belief and Practice; into which the Faithful enter by the Gate of Baptiſm. The Prieſt goes on and aſks; *What does Faith give thee?* Anſw. *Life Everlaſting.* Prieſt. *If then thou wilt enter into Life keep the Commandments, thou ſhalt love the Lord thy God with thy whole Heart, and with thy whole Soul, and with thy whole Mind; and thy Neighbour as thyſelf.*

After this the Prieſt blows three Times upon the Face of the Perſon that is to be baptized, ſaying, *Depart out of him*, or *her, O unclean Spirit, and give place to the Holy Ghoſt the Comforter.* This Ceremony was practiſed by the Univerſal Church, long before St. *Auguſtine*'s Days, who calls it *, a moſt ancient Tradition; and it is uſed in Contempt of Satan, and to drive him away by the Holy Ghoſt, who is called the Spirit or Breath of God.

* L. de nuptiis, c. 18, and 29.

Then

Then the Prieſt makes the ſign of the Croſs on the Forehead and on the Breaſt of the Perſon that is to be baptized, ſaying, *Receive the Sign of the Croſs, upon thy Forehead, and in thy Heart; receive the Faith of the heavenly Commandments, and let thy Manners be ſuch that thou mayeſt now be the Temple of God.* This Sign of the Croſs upon the Forehead is to give us to underſtand that we are to make open Profeſſion of the Faith of a crucified God, and never to be aſhamed of his Croſs; and the Sign of the Croſs upon the Breaſt is to teach us, that we are always to have the love of Chriſt crucified in our Hearts.

After this there follow ſome Prayers for the Perſon that is to be baptized, to beg of God to diſpoſe his Soul for the Grace of Baptiſm. Then the Prieſt bleſſes ſome Salt, and puts a Grain of it in the Mouth of the Perſon that is to be baptized.

By which ancient Ceremony we are admoniſhed to procure and maintain in our Souls true Wiſdom and Prudence; of which Salt is an Emblem or Figure, inaſmuch as it ſeaſons and gives a Reliſh to all things. Upon which Account it was commanded in the Law, *Levit.* ii. 13. that Salt ſhould be uſed in every Sacrifice or Oblation made to God; to whom no offering can be pleaſing where the *Salt* of Diſcretion is wanting. We are alſo admoniſhed by this Ceremony ſo to ſeaſon our ſouls with the Grace of God, as to keep them from the Corruption of Sin, as we make uſe of Salt to keep Things from corrupting.

Then the Prieſt proceeds to the ſolemn Prayers and Exorciſms, uſed of old by the Catholic Church in the Adminiſtration of Baptiſm, to caſt out the Devil from the Soul, under whoſe Power we are born by original Sin. *I exorciſe thee,* ſays he, *O unclean Spirit, in the Name of the Father* ✠, *and of the Son* ✠, *and of the Holy Ghoſt* ✠, *that thou mayeſt go out, and depart from this Servant of God* N. *For he commands thee, O thou curſed and condemned Wretch, who with his Feet, walked upon the Sea, and ſtretched forth his Right-hand to*

Peter *that was ſinking. Therefore, O accurſed Devil, remember thy Sentence, and give honour to the living and true God. Give Honour to* Jeſus Chriſt *his Son, and to the Holy Ghoſt, and depart from this Servant of God* N. *For our God and Lord* Jeſus Chriſt *has vouchſafed to call him to his holy Grace and Bleſſing, and to the Font of Baptiſm.* Then he ſigns the Forehead with the ſign of the Croſs, ſaying, *And this Sign of the holy Croſs, which we imprint on his Forehead, mayeſt thou, O curſed Devil, never dare to violate, through the ſame* Chriſt *our Lord.* Amen.

All that has been hitherto ſet down of the Prayers and Ceremonies of Baptiſm is uſually performed in the Porch or Entry of the Church, to ſignify that the *Catechumen*, or Perſon that is to be baptized, is not worthy to enter into the Church till the Devil be firſt caſt out of his Soul. But after theſe Prayers and Exorciſms, the Prieſt reaches forth the Extremity of his Stole to the Catechumen, or if it be an Infant, lays it upon him, and ſo introduces him into the Church, ſaying, N. *come into the Temple of God, that thou mayeſt have part with* Chriſt, *unto Everlaſting Life.* Amen.

Being come into the Church, the Prieſt, jointly with the Party that is to be baptized, or if it be an Infant, with the Godfather and Godmother, recites aloud the *Apoſtles Creed* and the *Lord's Prayer.* Then reads another Exorciſm over the Catechumen, commanding the Devil to depart in the Name and by the Power of the moſt bleſſed Trinity. After which, in Imitation of Chriſt, who cured with his Spittle, the Man that was Deaf and Dumb, St. *Mark* vii. 32. *&c.* he wets his Finger with his Spittle, and touches firſt the Ears of the Catechumen, ſaying, *Ephphetha*, that is, *be thou opened*; then his Noſtrils, adding theſe Words, *unto the Odour of Sweetneſs, but do thou O Satan flee hence away, for the Judgment of God will be at hand.* By which Ceremony the Church inſtructs her Catechumens to have their Ears open to God's Truth, and to ſmell its Sweetneſs; and begs this Grace for them.

Then

Then the Prieſt aſks the Perſon that is to be baptizzed, N. *Doſt thou renounce Satan?* To which the Perſon himſelf, if at Age, otherwiſe the Godfather and Godmother in his Name, anſwer; *I renounce him.* The Prieſt goes on, *And all his Works?* Anſwer. *I renounce them.* Prieſt. *And all his Pomps?* Anſwer. *I renounce them.*

This ſolemn *renouncing* of Satan, and of his Works, and his Pomps, in the receiving of Baptiſm, is a Practice as ancient as the Church itſelf, and in a particular Manner requires our Attention: Becauſe it is a *Promiſe* and *Vow* that we make to God, by which we engage ourſelves to abandon the *Party* of the *Devil*, to have nothing to do with his Works, that is, with the *Works* of Darkneſs and Sin; and to caſt away from us his *Pomps*, that is, the Maxims and Vanities of the World. It is a *Covenant* we make with God, by which we on our Parts promiſe him our Allegiance, and to fight againſt his Enemies: And he on his Part promiſes us life everlaſting, if we are faithful to our Engagements. But in the Moment we break this ſolemn *Covenant* by wilful Sin, we loſe both the Grace of Baptiſm, and all that Title to an eternal Inheritance which we receive in Baptiſm, together with the Dignity of Children of God; and become immediately Slaves of the Devil, and Children of Hell.

After this renouncing Satan, and declaring War againſt him, to give us to underſtand what kind of Arms we are to procure in this Spiritual Conflict, the Prieſt anoints the Catechumen upon the Breaſt, and between the Shoulders, with holy Oil, which is ſolemnly bleſſed by the Biſhop every Year on *Maunday-Thurſday*; which outward Unction is intended to repreſent the inward anointing of the Soul by Divine Grace, which like a ſacred Oil penetrates our Hearts, heals the Wounds of our Souls, and fortifies them againſt our Paſſions and Concupiſcence. Where note, that the Anointing of the Breaſt is to ſignify the Neceſſity of fortifying the Heart with heavenly Courage, to act manfully, and do

our Duty in all things; and the anointing between the Shoulders is to ſignify the Neceſſity of the like Grace, to bear and ſupport all the Adverſities and Croſſes of this mortal Life. The Words which the Prieſt uſes at this Conjuncture are, *I anoint thee with the Oil of Salvation in* Chriſt Jeſus *our Lord, that thou mayeſt have eternal Life.* Amen.

Then the Prieſt aſks the Catechumen, N. *Doſt thou believe in God the Father Almighty, Creator of Heaven and Earth?* Anſw. *I do believe.* Prieſt. *Doſt thou believe in* Jeſus Chriſt, *his only Son our Lord, who was born, and who ſuffered for us?* Anſw. *I do believe.* Prieſt. *Doſt thou believe in the Holy Ghoſt, the Holy Catholic Church, the Communion of Saints, the Forgiveneſs of Sins, the Reſurrection of the Body and Life everlaſting?* Anſw. *I do believe.* Which Anſwers are made, either by the Catechumen himſelf, if able; or by the Godfather and Godmother; and imply another Part of the *Covenant* of Baptiſm, *viz.* the Covenant of Faith; by which we oblige ourſelves to a ſteady and ſincere Profeſſion of the great Truths of Chriſtianity, and that not by Words alone, but by the conſtant Practice of our Lives.

After this the Prieſt aſks; N. *Wilt thou be baptized?* Anſw. *I will.* Then the Godfather and Godmother both holding or touching their God-child, the Prieſt pours the Water upon his Head three Times in the Form of a Croſs, or where the Cuſtom is to dip, dips him three Times, ſaying at the ſame Time theſe Words, N. *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Which Words are pronounced in ſuch Manner, that the three Pourings of the Water concur with the pronouncing of the three Names of the divine Perſons. For the Form is to be pronounced but once.

But if there be a doubt whether the Perſon has been baptized before or not; then the Prieſt makes Uſe of this Form. N. *If thou art not already baptized, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Then the Prieſt anoints the Perſon baptized on the Top of his Head in Form of a Croſs with holy *Chriſm*, which is a Compound of Oil and Balm, ſolemnly conſecrated by the Biſhop, which Ceremony comes from Apoſtolical Tradition, and gives us to underſtand, 1. That in Baptiſm we are made Partakers with Chriſt, whoſe Name ſignifies *Anointed*, and have a Share in his Unction and Grace. 2. That we partake alſo in ſome Manner in his Dignity of King and Prieſt as all Chriſtians are called by St. *Peter*. 1 *Peter* ii. 9. *A royal or kingly Prieſthood*, and therefore we are anointed in this Quality as Kings and Prieſts are anointed. 3. That we are conſecrated to God by Baptiſm, and therefore are anointed with holy *Chriſm*, which the Church is accuſtomed to make uſe of in anointing all thoſe Things which ſhe ſolemnly conſecrates to the Service of God.

The Prayer which the Prieſt recites on this Occaſion is as follows. *May the Almighty God, the Father of our Lord* Jeſus Chriſt, *who has regenerated thee of Water and the Holy Ghoſt, and who has given thee the Remiſſion of all thy Sins* ✠, *anoint thee with the* Chriſm *of Salvation in the ſame* Chriſt Jeſus *our Lord, unto Life everlaſting*. Amen. Then the Prieſt ſays, *Peace be to thee*. Anſw. *And with thy Spirit.*

After which the Prieſt puts upon the Head of the Perſon that has been baptized, a white Linen Cloth, commonly called the *Chryſom*, in Place of the white Garment with which the new Chriſtians uſed formerly to be cloathed in Baptiſm, to ſignify the Purity and Innocence which we receive in Baptiſm, and which we muſt take Care to preſerve till Death. In putting on this white Linen the Prieſt ſays, *Receive this white Garment, and carry it unſtained before the Judgment-ſeat of our Lord* Jeſus Chriſt, *that thou mayeſt have eternal Life*. Amen.

Then he puts a lighted Candle into the Hand of the Perſon baptized, or of the Godfather, ſaying, *Receive this burning Light, and keep thy Baptiſm, without*

Reproof; observe the Commandments of God, that when our Lord shall come to his Nuptials, thou mayest meet him, together with all the Saints in the heavenly Court, and mayest have Life eternal, and mayest live for ever and ever. Amen. Which Ceremony alludes to the Parable of the ten Virgins, St. *Matt.* xxv. *who took their Lamps and went forth to meet the Bridegroom*; and admonishes us to keep the Light of Faith ever burning by the Oil of good Works; that whensoever our Lord shall come we may be found with our Lamps burning, and may go with him into his heavenly Kingdom.

Lastly. The Priest addressing himself to the Person baptized, says, N. *Go in Peace, and the Lord be with thee.* Amen. Then he admonishes as well the Parents, as the Godfather and Godmother, of their respective Duty, with regard to the Education and Instruction of their Child; and of the Care which the Church requires of the Parents to take of the Child, charging them not to let it lie in the same Bed with them, or with the Nurse, for fear of its being overlaid. And lastly, he informs them of the spiritual Kindred which is contracted between the Sponsors and the Child, as also between the Sponsors and the Parents of the Child; which makes it unlawful for them afterwards to marry with those to whom they are thus spiritually allied.

Chap. IV.—*Of the Sacrament of Confirmation, and of the Manner of administering it.*

Q. WHAT do you mean by *Confirmation?*

A. A Sacrament by which the Faithful after Baptism receive the Holy Ghost by the Imposition of the Hands of the Bishop and Prayer, accompanied with the Unction or Anointing of their Foreheads with holy *Chrism.*

Q. Why do you call it *Confirmation?*

A. From its Effects, which is to *confirm* or strengthen those that receive it, in the Profession of the true Faith, to make them Soldiers of *Christ*, and perfect Christians, and to arm them against their spiritual Enemies.

Q. How

Q. How do you prove from Scripture, that the Apoſtles practiſed Confirmation?

A. I prove it from *Acts* viii. 14, 15, 16, 17, 18. where we read of St. *Peter* and St. *John* confirming the *Samaritans*. *They prayed for them that they might receive the Holy Ghoſt*——*then laid they their Hands on them, and they received the Holy Ghoſt*, &c. *Item. Acts* xix. 5, 6. *They were baptized in the Name of the Lord* Jeſus. *And when* Paul *had laid his Hands upon them, the Holy Ghoſt came on them.* It is of Confirmation alſo that St. *Paul* ſpeaks, *Heb.* vi. 1, 2. *Not laying again the Foundation, &c. of the Doctrine of Baptiſm, and of laying on of Hands*, &c. And 2 *Cor.* i. 21, 22. *Now he which confirmeth us with you in* Chriſt, *and hath anointed us, is God; who hath alſo ſealed us, and given the earneſt of the Spirit in our Hearts.*

Q. How do you prove that Confirmation is a Sacrament?

A. 1. Becauſe it is plain from *Acts* viii. that the *viſible* Sign of the Impoſition of Hands has annexed to it an *inviſible Grace, viz.* the imparting of the Holy Ghoſt: Conſequently Confirmation is a *viſible Sign of inviſible Grace*, and therefore is a Sacrament. 2. Becauſe the Church of God, from the Apoſtles Days, has always believed it to be a Sacrament, and adminiſtered it as ſuch. See St. *Dionyſius, L. de Eccleſ. Heriarch. c.* 4. *Turtullian, L. de Baptiſmo, c.* 7. *L. de Reſurrectione carnis. c.* 8. *Præſcript. adverſus Hareſes, c.* 4. St. *Cornelius, Epiſt. ad Fabium Antioch. apud Euſebium, L.* 6. *Hiſtor. c.* 48. *St. Cyprian, Epiſt.* 70. *ad Januarium, Epiſt.* 72. *ad Stephanum Papam, Epiſt.* 73. *ad Jubaianum, Epiſt.* 74. *ad Pompeium. Firmilian, Epiſt. ad* St. *Cyprianum. The Council of Illiberis*, Cant. 38. *The Council of Laodicea*, Cant. 48. St. *Cyril of Jeruſalem, Catech.* 3 *Myſtag.* St. *Pacian, Epiſt.* 1 & 3 *ad Symprom. & in Sermone de Baptiſmo.* St. *Ambroſe, L. de iis qui myſteriis initiantur, c.* 7. *The Author of the Books of the Sacraments* attributed to St. *Ambroſe, L.* 3. *c.* 3. St *Optat* of *Milevis, L.* 7. *contra Parmenianum.* St. *Hierome in Dialogo contra Luciferianos.* St. *Innocentius,*

centius, Epiſt. 9. ad Decentium. St. *Auguſtine, Tract. 6. in Epiſt. 1. Joannis L. 2. contra Literas Petiliani, c. 104. &c.* St. *Cyril of Alexandria, ad Joelis 2. v. 24.* St. *Leo* Pope, *Serm. 4. de Nativ. Theodoret in comment. ad Cantic. 1. v 3.* St. *Gregory the Great, Homil, 17. in Evangelia, &c.*

Q. Who is the Miniſter of this Sacrament?

A. The ordinary Miniſter of this Sacrament is a Biſhop only.

Q. Can this Sacrament be received any more than once?

A. No. Becauſe like Baptiſm it imprints a Character or ſpiritual Mark in the Soul, which always remains. Hence thoſe that are to be confirmed are obliged to be ſo much the more careful to come to this Sacrament worthily, becauſe it can be received but once; and if they then receive it unworthily, they have no Share in the Grace which is thereby communicated to the Soul; inſtead of which they incur the Guilt of a grievous Sacrilege.

Q. In what Diſpoſition is a Perſon to be, in order to approach worthily to the Sacrament of Confirmation?

A. He muſt be free from mortal Sin, and the State of Grace; for the Holy Ghoſt will never come into a Soul which Satan poſſeſſes by mortal Sin.

Q. In what Manner then muſt a Perſon prepare himſelf for the Sacrament of Confirmation?

A. 1. He muſt examine his Conſcience, and if he finds it charged with wilful Sin, he muſt take Care to purify it by a good Confeſſion. 2. He muſt frequently and fervently call upon God, to diſpoſe his Soul for receiving the Holy Ghoſt.

Q. What kind of Grace does this Sacrament communicate to the Soul?

A. It communicates to the Soul the Fountain of all Grace, the Holy Ghoſt, with all his Gifts; but more in particular a *fortifying* Grace to ſtrengthen the Soul againſt all viſible and inviſible Enemies of the Faith.

Q. Is then this Sacrament abſolutely neceſſary to Salvation?

A. It is not ſo neceſſary, but that a Perſon may be ſaved without it: Yet it would be a Sin to neglect it, when a Perſon might conveniently have it; and a Crime to contemn or deſpiſe it.

Q. What Kind of Perſons ſtand moſt in Need of the Grace of this Sacrament?

A. Thoſe that are moſt expoſed to Perſecutions upon Account of their Religion, or to Temptations againſt Faith.

Q. At what Age may a Perſon be confirmed?

A. Ordinarily ſpeaking, the Church does not give Confirmation till a Perſon is come to the Uſe of Reaſon, though ſometimes ſhe confirms Infants; in which Caſe great Care muſt be taken, that they be put in Mind, when they come to the Uſe of Reaſon, that they have received this Sacrament.

Q. What is the Obligation that a Chriſtian takes upon him in Confirmation?

A. He liſts himſelf there for a Soldier of *Chriſt*; and conſequently is obliged, after having received this Sacrament, to fight manfully the Battles of his Lord.

Q. May a Perſon have a Godfather or Godmother in Confirmation?

A. He may, by Way of an Inſtructor and Encourager in the ſpiritual Warfare; and this Godfather or Godmother contracts the like Obligations as in the Sacrament of Baptiſm, and the ſame ſpiritual Kindred.

Q. May a Perſon that is confirmed take a new Name?

A. It is uſual ſo to do, not by way of changing the Name given to him in Baptiſm, but by way of adding to it another Name of ſome Saint, to whom he has a particular Devotion, and by whoſe Prayers he hopes to acquit himſelf more faithfully of the Obligations of a Soldier of Chriſt.

Q. Is a Perſon obliged to receive this Sacrament faſting?

A. No,

A. No, he is not, though it is adviſeable ſo to receive it?

Q. In what Manner is the Sacrament of Confirmation adminiſtered?

A. Firſt: The Biſhop turning towards thoſe that are to be confirmed, with his Hands joined before his Breaſt, ſays, *May the Holy Ghoſt come down upon you, and the Power of the moſt High keep you from all Sins.* Anſw. *Amen.*

Then ſigning himſelf with the Sign of the Croſs, he ſays, *Our Help is in the Name of the Lord.*

Anſw. *Who made Heaven and Earth, &c.*

Then extending his Hands towards thoſe that are to be confirmed, which is what the Ancients call the *Impoſition of Hands*, he prays that they may receive the Holy Ghoſt.

Biſhop. *Let us pray.*

O Almighty everlaſting God, who haſt vouchſafed to regenerate theſe thy Servants by Water and the Holy Ghoſt; and who haſt given them the Remiſſion of all their Sins; ſend forth upon them thy ſevenfold Holy Spirit, the Comforter from Heaven. Anſw. *Amen.*

Biſh. *The Spirit of Wiſdom and of Underſtanding.*

Anſw. *Amen.*

Biſh. *The Spirit of Council and of Fortitude.*

Anſw. *Amen.*

Biſh. *The Spirit of Knowledge and of Piety.*

Anſ. *Amen.*

Biſh *Repleniſh them with the Spirit of thy Fear, and in thy Mercy, ſign them with the Sign of the ✠ Croſs of* Chriſt, *unto Life everlaſting. Through the ſame* Jeſus Chriſt *thy Son our Lord, who liveth and reigneth with thee in the Unity of the ſame Holy Spirit, one God for ever and ever.* Amen.

Then the Biſhop makes the Sign of the Croſs with holy Chriſm, upon the Forehead of each one of thoſe that are to be confirmed ſaying, N. *I ſign thee with the Sign of the Croſs, I confirm thee with the Chriſm of Salvation,*

Salvation, in the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

After which he gives the Perſon confirmed a little Blow on the Cheek, ſaying, *Pax tecum*, that is, *Peace be with thee.*

Then the Biſhop ſtanding with his Face towards the Altar, prays for thoſe that have been confirmed, that the Holy Ghoſt may ever dwell in their Hearts, and make them the temple of his Glory. And then diſmiſſes them with this Bleſſing; *Behold thus ſhall every Man be bleſſed, who feareth the Lord. May the Lord bleſs you from Sion, that you may ſee the good Things of* Jeruſalem *all the Days of your Life; and may have Life everlaſting.* Amen.

Q. I would willingly be inſtructed in the Meaning of theſe Ceremonies: Therefore pray tell me firſt why the Church makes uſe of Chriſm in Confirmation, and what this Chriſm is?

A. Chriſm is a Compound of Oil of Olives and Balm of Gilead, ſolemnly conſecrated by the Biſhop on *Maundy-Thurſday:* and the Unction, or outward anointing of the Forehead with Chriſm, is to repreſent the inward anointing of the Soul in this Sacrament with the Holy Ghoſt. The Oil, whoſe Properties are to fortify the Limbs, and to give a certain Vigour to the Body, to aſſwage our Pains, &c. repreſent the like ſpiritual Effects of the Grace of this Sacrament in the Soul. And the Balm, which is of a ſweet Smell, repreſents the good Odour or ſweet Savour of Chriſtian Virtues, and an innocent Life, with which we are to edify our Neighbour after having received this Sacrament.

Q. Why is this Unction made on the Forehead, and in Form of the Croſs?

A. To give us to underſtand that the Effects of this Sacrament is to arm us againſt worldly Fear and Shame; and therefore we receive the Standard of the Croſs of Chriſt upon our Foreheads, to teach us to make an open Profeſſion of his Doctrine and Maxims; and not

to flinch from this Profeſſion, for fear of any thing that the World can either ſay or do.

Q. What is the Meaning of the Biſhop's giving a little Blow on the Cheek to the Perſon that is confirmed?

A. It is to imprint in his Mind, that from this time forward he is to be ready, like a true Soldier of Jeſus Chriſt, to ſuffer patiently all kinds of Affronts and Injuries for his Faith.

Q. And why does the Biſhop, at the ſame time as he gives the Blow, ſay *Peace be with thee?*

A. To ſignify that the true *Peace* of God, which, as St. *Paul* ſays, * *exceeds all underſtanding*, is chiefly to be found in patient ſuffering for God and his Truths.

Chap. V.—*Of the Sacrament of the Euchariſt.*

Q. WHAT do you mean by the Sacrament of the *Euchariſt?*

A. The Sacrament, which our Lord Jeſus Chriſt inſtituted at his laſt Supper, in which he gives us his Body and Blood under the Forms or Appearances of Bread and Wine.

Q. Why do you call this Sacrament the *Euchariſt?*

A. Becauſe the primitive Church and the Holy † Fathers have uſually called it ſo; for the Word *Euchariſt* in the *Greek* ſignifies *Thankſgiving*, and is applied to this Sacrament, becauſe of the *Thankſgiving* which our Lord offered in the firſt Inſtitution of it, St. *Matt.* xxvi. 27. St. *Mark* xiv. 23. St. *Luke* xxii. 19. 1 *Cor.* xi. 24. And becauſe of the *Thankſgiving* with which we are obliged to offer and receive this great Sacrament and Sacrifice, which contains the Abridgement of all God's Wonders, the Fountain of all Grace, the ſtanding Memorial of our Redemption, and Pledge of a happy Eternity. This bleſſed Sacrament is alſo called

* Philip iv. 7.

† St. Juſtin in Apolog. 2. St. Irenæus, l. 4. c. 34. Tertullian L. de Cor. militis. 3. St. Cyprian Epiſt. 54. 1ſt Council of Nice, Can. 18.

the

the *Holy Communion*, becauſe it *unites* the faithful with one another, and with their Head *Chriſt Jeſus*, 1 *Cor.* x. 16, 17. And it is called *the Supper of our Lord*, becauſe it was firſt inſtituted by *Chriſt* at his *laſt Supper*.

Q. What is the Faith of the Catholick Church concerning this Sacrament?

A. That the Bread and Wine are changed by the Conſecration into the real Body and Blood of *Chriſt*.

Q. Is it then the Belief of the Church that *Jeſus Chriſt* himſelf, true God and Man, is truly, really and ſubſtantially preſent in the Bleſſed Sacrament?

A. It is; for where the *Body* and *Blood* of *Chriſt* are, there his *Soul* alſo and his *Divinity* muſt needs be: And conſequently there muſt be whole *Chriſt*, God and Man: There is no taking him in pieces.

Q. Is that which we receive in this Sacrament the ſame Body as that which was born of the Bleſſed Virgin, and which ſuffered for us upon the Croſs.

A. It is the ſame Body; for *Chriſt* never had but one Body: The only Difference is, that then his Body was *mortal* and *paſſible*; it is now *immortal* and *impaſſible*.

Q. Then the Body of *Chriſt* in the Sacrament cannot be hurt or divided, neither is it capable of being digeſted or corrupted?

A. No certainly; for though the Sacramental Species, or the outward Forms of Bread and Wine, are liable to theſe Changes, the Body of *Chriſt* is not.

Q. Is it then a *Spiritual Body*?

A. It may be called a *Spiritual Body*, in the ſame Senſe as St. *Paul*, 1 *Cor.* xv. 44. ſpeaking of the Reſurrection of the Body, ſays, *it is ſown a natural Body, it is raiſed a* SPIRITUAL BODY: Not but that it ſtill remains a true Body; as to all that is eſſential to a Body; but that it partakes in ſome meaſure of the Qualities and Properties of a Spirit.

SECT. I.—*The first Proof of the real Presence, from the Words of* Christ *at the first Institution of this Blessed Sacrament.*

Q. HOW do you prove the real Presence of the *Body* and *Blood* of Christ in this Sacrament?

A. I prove it first from the *express* and *plain* Words of *Christ* himself, the eternal Truth, delivered at the Time of the first Institution of this blessed Sacrament, and recorded in no less than four different Places in the New Testament, *viz.* St. *Matt.* xxvi. 26, 27. St. *Mark* xiv. 22, 24. St. *Luke* xxii. 19. 1 *Cor.* xi. 24, 25. In all these Places *Christ* himself assures us that what he gives us in the Blessed Sacrament is his own Body and Blood. St. *Matt.* xxvi. *Take, eat; this is my* BODY.... *This is my Blood of the New Testament, which is shed for many for the remission of Sins.* St. *Mark* xiv. *Take, eat; this is my Body.... This is my Blood of the New Testament, which is shed for many.* St. *Luke* xxii. *This is my Body, which is given for you.... This Cup is the New Testament in my Blood, which is shed for you.* 1 *Cor.* xi. *This is my Body, which is broken* (κλωμενον *sacrificed*) *for you... This Cup is the New Testament in my Blood.* Now the Body which was given and sacrificed for us, the Blood of the New Testament which was shed for us, is without all doubt the real Body and Blood of *Christ*. Therefore what *Christ* gives us in this Blessed Sacrament is his real Body and Blood; nothing can be more plain.

Q. Why do you take these Words of *Christ* at his last Supper according to the Letter, rather than in the figurative Sense?

A. You might as well ask a Traveller why he chuses the High-road, rather than to go by Bye-paths with evident Danger of losing his Way. We take the Words of *Christ* according to their plain, obvious and natural Meaning, agreeably to that general Rule acknowledged by our Adversaries*, that in interpreting Scripture, the literal Sense of the Words is not to be forsaken, and a figurative one followed without Necessity; and that the

* Dr. Harris's Sermon on Transubstantiation, p. 7, 8.

natural

natural and proper Senſe is always to be preferred, where the Caſe will admit it. It is not therefore incumbent upon us to give a Reaſon why we take theſe Words of *Chriſt* according to their natural and proper Senſe; but it is our Adverſaries Buſineſs to ſhew a Neceſſity of taking them otherwiſe. The Words themſelves plainly ſpeak for us; for *Chriſt* did not ſay *this is a Figure of my Body*, and *this is a Figure of my Blood*; but he ſaid, *this is my Body*, and *this is my Blood*. It is their Duty, as they tender the Salvation of their Souls, to beware of offering Violence to Texts ſo plain, and of wreſting them from their evident Meaning.

However, we have many Reaſons to alledge why we take the Words of *Chriſt*, which he ſpake at his laſt Supper in the Inſtitution of the bleſſed Sacrament, in their moſt plain, natural and obvious Meaning. *Firſt*, Becauſe he was then all alone with his twelve Apoſtles, his boſom Friends and Confidents, to whom he was always accuſtomed to explain in clear Terms whatever was obſcure in his Parables or other Diſcourſes to the People. St. *Mark* iv. 11. *To you*, ſays he to his Diſciples, *it is given to know the Myſtery* [the Secrets] *of the kingdom of God, but unto them that are without, all things are done in parables.* And *ver.* 34. *Without a parable ſpake he not unto them* (the People); *but when they were alone he expounded all things to his diſciples.* St. *John* xv. 15. *Henceforth I call you not ſervants; for the ſervant knoweth not what his Lord doth: but I have called you friends, for all things that I have heard of my Father, I have made known unto you.* How then is it likely that in this moſt important Occaſion of all, when, the very Night before his Death, he was taking his laſt Leave and Farewel of theſe his dear Friends, he ſhould deliver himſelf to them in Terms which, if they are not to be taken according to the Letter, are obſcure beyond all Example, and not any where to be paralleled?

Secondly, He was at that Time making a *Covenant*, which was to laſt as long as Time itſelf ſhould laſt: He was enacting a *Law* which was to be for ever obſerved in his Church: He was inſtituting a *Sacrament*, which

was to be frequented by all the Faithful until he ſhould come: He was in fine making his *Laſt Will* and *Teſtament*, and therein bequeathing to his Diſciples, and to us all, an admirable *Legacy* and *Pledge* of his Love. Now ſuch is the Nature of all theſe Things, *viz.* of a *Covenant*, of a *Law*, of a *Sacrament*, of a *Laſt Will* and *Teſtament*, that as he that makes a *Covenant*, a *Law*, *&c.* always deſigns that what he covenants, appoints, or ordains, ſhould be rightly obſerved and fulfilled; ſo of conſequence he always deſigns that it ſhould be rightly underſtood; and therefore always expreſſes himſelf in plain and clear Terms in his *Covenants*, *Laws*, *&c.* This is what all wiſe Men ever obſerve in their *Covenants*, *Laws* and *Laſt Wills*, induſtriouſly avoiding all obſcure Expreſſions, which may give occaſion to their being miſunderſtood, or to Contentions and Law-ſuits about their Meaning. This is what God himſelf obſerved in the *Old Covenant*, in all the ceremonial and moral Precepts of the *Law*, in all the Commandments, in the Inſtitution of all the legal Sacraments, *&c.* All are expreſſed in moſt clear and plain Terms. It can then be nothing leſs than impeaching the Wiſdom of the Son of God, to imagine that he ſhould make his new *Law* and everlaſting *Covenant* in figurative and obſcure Terms, which he knew would be miſunderſtood by the greateſt Part of *Chriſtendom*; or to ſuppoſe that he ſhould inſtitute the chief of all his *Sacraments*, under ſuch a Form of Words, which, in their plain, natural and obvious Meaning, imply a Thing ſo widely different from what he gives us therein, as his own Body is from a Bit of Bread; or in fine, to believe that he would make his *Laſt Will* and *Teſtament*, in Words affectedly ambiguous and obſcure; which if taken according to that Senſe which they ſeem evidently to expreſs, muſt lead his Children into a pernicious Error concerning the Legacy that he bequeaths them.

In effect our Lord certainly foreſaw that his Words would be taken according to the Letter by the Bulk of all *Chriſtendom*: that innumerable of the moſt learned and moſt holy would underſtand them ſo; that the Church

Church, even in her general Councils, would interpret his Words in this Senſe. It muſt be then contrary to all Probability, that he who foreſaw all this would expreſs himſelf in this Manner, in his laſt Will and Teſtament, had he not meant what he ſaid; or that he ſhould not have ſomewhere explained himſelf in a more clear Way, to prevent the dreadful Conſequence of his Church's authorizing an Error in a Matter of ſo great Importance.

Q. Have you any other Reaſon to alledge for taking the Words of the Inſtitution according to the Letter, rather than in a figurative Senſe?

A. Yes, we have for ſo doing, as I have juſt now hinted, the Authority of the beſt and moſt authentick Interpreter of God's Word, *viz.* his Holy Church; which has always underſtood theſe Words of *Chriſt* in their plain literal Senſe, and condemned all thoſe that have preſumed to wreſt them to a Figure. Witneſs the many Synods held againſt *Berengarius*; and the Decrees of the general Councils of *Lateran*, *Conſtance* and *Trent*. Now *againſt this Authority Hell's-Gates ſhall never prevail*, St. *Matt.* xvi. 18. And with this Interpreter *Chriſt* has promiſed that both he himſelf, and the Holy Ghoſt the Spirit of Truth, ſhould abide for ever, St. *Matt.* xxviii. 20. and St. *John* xiv. 16, 17.

Q. But are not many of *Chriſt*'s Sayings to be underſtood figuratively, as when he ſays he is *a Door*, *a Vine*, &c.? And why then may not alſo the Words of the Inſtitution of the bleſſed Sacrament be underſtood figuratively?

A. It is a very bad Argument to pretend to infer that becauſe ſome of *Chriſt's* Words are to be taken figuratively, therefore all are to to be taken ſo; that becauſe in his *Parables* or *Similitudes* his Words are not to be taken according to the Letter, therefore we are to wreſt to a figurative Senſe the Words of the Inſtitution of his ſolemn *Covenant*, *Law*, *Sacrament* and *Teſtament*, at his laſt Supper; that becauſe he has called himſelf *a Door*, or *a Vine*, in Circumſtances in which

he neither was, nor ever could be misunderstood by any one, (he having taken so much care in the same Place to explain his own Meaning) therefore he would call Bread and Wine his Body and Blood, in Circumstances in which it was natural to understand his Words according to the Letter, as he foresaw all *Christendom* would understand them, and yet has taken no care to prevent this Interpretation of them.

There is therefore a manifold Disparity between the Case of the Expressions you mention, *viz.* I am the *Door*, the *Vine*, &c. and the Words of the last Supper *This is my Body, This is my Blood.* 1*st*, Because the former are delivered as *Parables* and *Similitudes*, and consequently as *Figures*; the latter are the Words of a *Covenant*, *Sacrament* and *Testament*, and therefore are to be understood accotding to their most plain and obvious Meaning. 2*dly*, Because the former are explained by *Christ* himself in the same Places in a figurative Sense; the latter are not. 3*dly*, Because the former are worded in such a Manner as to carry with them the Evidence of a Figure, so that no Man alive can possibly misunderstand them, or take them in any other than a figurative Meaning; the latter are so expressed and so evidently imply the literal Sense, that they that have been the most desirous to find a Figure in them have been puzzled to do it*: And all *Christendom* has for many Ages judged without the least Scruple that they ought to be taken according to the Letter. 4*thly*, Because the Church of God has authorized the literal Interpretation of the Words of the Institution of the blessed Sacrament; not so of those other Expressions. In fine, Because, according tu the common Laws and Customs of Speech, a Thing may indeed by an elegant Figure be called by the Name of that Thing of which it has the Qalities or Properties; and thus *Christ*, by having in himself the Property of *a Door*, inasmuch as it is by him that we must enter into his

* It was the Case of Luther himself, as we learn from his Epistle to his Friends at Strasburgh, tom. 5. fol. 502. And of Zuinglius, as we learn from his Epistle to Pomeranus, fol. 256.

Sheep-

Sheepfold, St. *John* x. 9. and the Property of the *Vine*, in giving Life and Fruit to its Branches, St. *John* xv. 1. might, according to the uſual Laws of Speech, elegantly call himſelf a *Door* and a *Vine*; but it would be no elegant Metaphor to call Bread and Wine, without making any Change in them, his Body and Blood; becauſe Bread and Wine have in themſelves neither any Similitude, nor Quality, nor Property of *Chriſt*'s Body and Blood; as it would be abſurd, for the ſame Reaſon, to point at any particular *Door* or *Vine*, and ſay, *this is* Jeſus Chriſt.

Q. But may not the *Sign* or *Figure*, according to the common Laws of Speech, be called by the Name of the Thing ſignified? And have we not Inſtances of this Nature in Scripture; as when *Joſeph* interpreting the Dream of *Pharaoh*, Gen. xli. 26. ſays, *The ſeven good kine are ſeven years*; and our Lord interpreting the Parable of the Sower, St. *Luke* viii. 11. ſays, *The ſeed is the Word of God*; and St. *Paul*, 1 *Cor.* x. 4. ſays, *The rock was* Chriſt?

A. In certain Caſes, when a Thing is already known to be a *Sign* and *Figure* of ſomething elſe, which it ſignifies, or repreſents, it may indeed, according to the common Laws of Speech and the Uſe of the Scripture, be ſaid to *be* ſuch or ſuch a Thing; as in the *Interpretation* of Dreams, Parables, ancient Figures, and upon ſuch like Occaſions; where when a Thing is ſaid to *be* this or that, the Meaning is evident: *viz.* that it *ſignifies* or *repreſents* this or that. But it is not the ſame in the *firſt Inſtitution* of a *Sign* or *Figure*; becauſe when a Thing is not known beforehand to be a Sign or Repreſentation of ſome other Thing, to call it abruptly by a foreign Name would be contrary to all Laws of Speech, and both abſurd and unintelligible. As for Inſtance, if a Perſon by an Art of Memory had appointed within himſelf that an *Oak-tree* ſhould be a Sign or Memorandum of *Alexander the Great*, and pointing to the Tree, ſhould gravely tell his Friends, who were not acquainted with his Deſign, *This is that Hero*

Hero that overcame Darius; ſuch a Propoſition as this would juſtly be cenſured as nonſenſical and unworthy of a wiſe Man; becauſe ſuch a Figure of Speech would be contrary to all Laws of Speech, and unintelligible. Juſt ſo it would have been, if our Saviour at his laſt Supper, without giving his Diſciples any Warning beforehand of his Meaning to ſpeak figuratively, and without conſidering beforehand the Bread and Wine as Signs and Repreſentations of any Thing elſe, ſhould have abruptly told them, *This is my Body*, *This is my Blood*, had he not meant that they were ſo indeed. For abſtracting from the Change which *Chriſt* was pleaſed to make in the Elements by his almighty Word, a Bit of Bread has no more Similitude to the Body of *Chriſt*, than an Oak-tree has to *Alexander the Great*. So that nothing but the real Preſence of *Chriſt*'s Body aud Blood could verify his Words at his laſt Supper, or vindicate them from being highly abſurd, and unworthy of the Son of God.

Q. But do not thoſe Words which our Lord ſpoke, St. *Luke* xxii. 19. *This do in remembrance of me*, ſufficiently clear up the Difficulty, and determine his other Words to a figurative Senſe?

A. Theſe Words, *Do this in remembrance of me*, inform us indeed of the *End* for which we are to offer up, and to receive the Body and Blood of *Chriſt*, *viz.* for a perpetual Commemoration of his Death, 1 *Cor.* xi. 26. but they no way interfere with thoſe other Words, *This is my Body*, and *This is my Blood*, ſo as to explain away the real Preſence of *Chriſt*'s Body and Blood. For why ſhould *Chriſt's* Body and Blood be leſs preſent in the Sacrament, becauſe we are commanded the receiving of them to remember his Death? Certainly St. *Matthew* and St. *Mark*, who in their Goſpels have quite omitted thoſe Words, *Do this in remembrance of me*, never looked upon them as a neceſſary Explication of the Words of the Inſtitution, or as any ways altering or qualifying the natural and obvious Meaning of theſe Words, *This is my Body, this is my Blood.*

Q. But

Q. But does not the *Remembrance* of a Thing ſuppoſe it to be *abſent*: For othewiſe why ſhould we be commanded to *remember* it?

A. Whatſoever Things we may be liable to *forget*, whether really *preſent*, or really *abſent*, may be the Object of our *Remembrance*: and thus we are commanded in Scripture to *Remember God*, Deut. viii. 18. Eccleſ. xii. 1. though *In him we live, move, and have our being*, Acts xvii. 28. So that this Command of Remembering Chriſt is no ways oppoſite to his real Preſence: But the moſt that can be inferred from it is, that he is not *viſibly* preſent; which is very true; and therefore, leſt we ſhould forget him, this *Rememberance* is enjoined. Beſides, if we hearken to the Apoſtle, 1 *Cor.* xi. 26 he will inform us that what we are commanded to remember is the Death of Chriſt; now, the Death of Chriſt is not a Thing really preſent, but really paſt, and therefore a moſt proper Subject for our *Remembrance*.

SECT. II.—*The ſecond Proof of the real Preſence, from St.* John vi. 51, *&c.*

Q. WHAT other Proof have you for the real Preſence of Chriſt's Body and Blood in the Sacrament of the Euchariſt, beſides the Words of the Inſtitution, *This is my Body*, and *This is my Blood*?

A. We have a very ſtrong Proof in the Words of Chriſt ſpoken to the *Jews* in the ſixth Chapter of St. *John*, where, upon Occaſion of the Miracle of feeding the Multitude with five Loaves, having ſpoken of the Neceſſity of believing in him who is the living Bread that came down from Heaven, he paſſes from this Diſcourſe concerning Faith to ſpeak of this Sacrament. *Ver.* 51, &c. *I am the living bread that came down from Heaven: If any man eat of this bread, he ſhall live for ever: and the bread that I will give is my fleſh, which I will give for the life of the world. The* Jews *therefore ſtrove amongſt themſelves, ſaying, How can this man give us his fleſh to eat? Then* Jeſus *ſaid unto them, Verily, verily I ſay unto you, Except ye eat the fleſh of the Son of man, and drink his blood, you have no life in you. Whoſoeateth*

eateth my fleſh and drinketh my blood hath eternal life, and I will raiſe him up at the laſt day. For my fleſh is meat indeed, and my blood is drink indeed. He that eateth my fleſh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath ſent me, and I live by the Father: So he that eateth me, even he ſhall live by me. This is that bread which came down from heaven, not as your fathers did eat manna, and are dead: He that eateth of this bread ſhall live for ever. In which Words the eating of Chriſt's Fleſh, and drinking his Blood, is ſo ſtrongly, ſo clearly, and ſo frequently inculcated; and we are ſo plainly told *the Bread which* Chriſt *was to give is that* very *Fleſh which he gave for the Life of the World*, that a Man muſt be reſolved to keep his Eyes ſhut againſt the Light, if he will not ſee ſo plain a Truth.

Q. How do you prove that Chriſt in this Place is ſpeaking of the bleſſed Sacrament?

A. By comparing the Words which he ſpake upon this Occaſion with theſe which he delivered at his laſt Supper in the Inſtitution of the bleſſed Sacrament: In the one Place he ſays, *The Bread that I will give is my fleſh, which I will give for the Life of the World*; in the other taking *bread* and diſtributing it, he ſays, *This is my body which is given for you.* Where it is evident that the one is a Promiſe which the other fulfils; and conſequently that both the one and the other have relation to the ſame Sacrament. Hence we find that the Current of the holy Fathers has always explained thoſe Words of the ſixth Chapter of St. *John*, as ſpoken of the Sacrament. See St. *Irenæus L.* 4. *c.* 34. *Origen, Hom.* 16. upon *Numbers.* St. *Cyprian* upon the Lord's Prayer. St. *Hilary* in his 8th Book of the Trinity. St. *Baſil* in his moral Rules, *Reg.* 1. *c.* 1. St. *Cyril* of *Jeruſalem, Catech. Myſtag.* 4. St. *Ambroſe* of the Myſteries, *c.* 8. St. *John Chryſoſtom*, St. *Auguſtine*, and St. *Cyril* of *Alexandria*, writing upon the ſixth Chapter of St. *John.* St. *Epiphanius, Hæreſ* 55. *Theodoret L.* 4. *Hiſt. Eccleſ. c.* 11. &c.

Q. But

Q. But does not Chriſt promiſe *eternal Life*, St. *John* vi. 51, 54, and 58, to every one that eateth of that *Bread* of which he is there ſpeaking; which Promiſe cannot be underſtood with relation to the *Sacrament*, which many receive to their own Damnation, 1 *Cor.* xi. 29.?

A. He promiſes eternal Life to every one that eateth of that *Bread*; but this is to be underſtood, provided that he eat it *worthily*, and that he perſevere in the Grace which he thereby receives. And in this Senſe it is certain that this Sacrament gives eternal Life: Whereas the manna of old had no ſuch Power, ver. 54. In like manner our Lord promiſes, St. *Matt.* vii. 7, 8. that *every one that aſketh ſhall receive:* And yet many *aſk and receive not, becauſe they ask not as they ought.* St. *James* iv. 3. Thus St. *Paul* tells us, *Rom.* x. 13. That *whoſoever ſhall call upon the name of the Lord ſhall be ſaved:* which alſo certainly muſt be underſtood, provided they do it *worthily* and *perſeverently*; leſt this Text contradict that other, St. *Matt.* vii. 21. *Not every one that ſaith to me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.* Thus in fine Chriſt tells us, St. *Mark* xvi. 16. *He that believeth and is baptized ſhall be ſaved.* And yet many believe and are baptized, like *Simon Magus*, Acts viii. 13. who for want of a true Change of Heart, or of Perſeverance in Good, are never ſaved.

Q. But if thoſe Words of Chriſt, St. *John* vi. 52, 53, *&c.* be underſtood of the Sacrament, will it not follow that no one can be ſaved without receiving this Sacrament; and that alſo in both Kinds; contrary to the Belief and Practice of the Catholick Church; ſince our Lord tells us, *Verſe* 55. *Verily, verily, I ſay unto you, Except you eat the fleſh of the Son of man, and drink his Blood, you have,* (or *you ſhall have*) *no Life in you?*

A. It follows from thoſe Words that there is a divine Precept for the receiving this bleſſed Sacrament, which if Perſons wilfully neglect, they cannot be ſaved. So that the receiving this Sacrament either actually, or in Deſire,

Deſire, is neceſſary for all thoſe that are come to the Years of Diſcretion, [not for infants, who are not capable of *diſcerning the Body of the Lord*, 1 Cor xi. 29.] But that this Sacrament ſhould be received by all in *both kinds*, is not a divine Precept; nor ever was underſtood to be ſuch by the Church of God; which always believed that under *either kind* Chriſt is received whole and entire, and conſequently that under *either kind* we ſufficiently comply with the Precept of receiving his *fleſh* and *blood*.

Q. Why may not theſe Words of Chriſt, St. *John* vi. 51, 52, 53. &c. be taken *figuratively*, ſo as to mean no more than the believing in his Incarnation and Death?

A. Becauſe it would be too harſh a *Figure* of Speech, and unbecoming the Wiſdom of the Son of God, to expreſs the believing in him by ſuch ſtrange Metaphors as *eating his fleſh, and drinking his blood*; ſuch as no Man ever uſed before or ſince: And to repeat and inculcate theſe expreſſions ſo often, to the great Offence both of the *Jews*, and even of many of his own Diſciples, who upon this Account *went back and walked no more with him*, ver. 60, and 66; when he might ſo eaſily have ſatisfied both the one and the other, by telling them that he meant no more by all that Diſcourſe, than that they ſhould believe in him

Q. Did then the *Jews* and thoſe Diſciples who cried out, ver. 60. *This is a hard ſaying, and who can hear it?* underſtand our Saviour right, or did they miſtake his Meaning?

A. They underſtood him right, ſo far as relates to the real receiving his Fleſh and Blood; but as to the Manner of receiving they underſtood him not; ſince they had no Thoughts of his giving himſelf whole and entire, veiled in a Sacrament, but apprehended the eating of his Fleſh cut off from his Bones, and drinking of his Blood, according to the vulgar Manner of other Meat and Drink, which we digeſt and conſume. However, their not *underſtanding* him ſeems not to have been ſo

faulty

faulty as their refuſing to *believe* him: Hence our Lord reprehends not their Want of underſtanding, but their *not believing*. ver. 64. And *Peter*, in the Name of the Apoſtles, ver. 68, 69, in oppoſition to thoſe Diſciples that had fallen off, ſays, *Lord, to whom ſhall we go? thou haſt the Words of eternal Life. And we believe and are ſure that thou art* Chriſt *the Son of the living God.* So that theſe People ought, like the Apoſtles, to have ſubmitted themſelves to believe what as yet they underſtood not: and not to have departed from him, who by his evident Miracles proved himſelf to be the Son of God, and conſequently incapable of an Untruth. By which Example we may ſee how much more wiſely Catholicks act (who in this Myſtery, like the Apoſtles, ſubmit themſelves to believe what they cannot comprehend, becauſe they know that *Chriſt has the Words of eternal Life*) than thoſe who like the apoſtate Diſciples cry out, *This is a hard ſaying, and who can hear it?* and thereupon will walk no more with Chriſt and his Church.

Q. What did our Lord ſay to his Diſciples who were offended with his Diſcourſe concerning the eating of his Fleſh?

A. He ſaid unto them, ver. 61, 62. *Doth this offend you? What and if ye ſhall ſee the Son of Man aſcend up where he was before?* Which Words are variouſly interpreted, and may either be underſtood to ſignify that they who made a difficulty of believing that he could give them his Fleſh to eat then whilſt he was viſibly amongſt them, would have much more difficulty of believing it after he was gone from them by his Aſcenſion: Or elſe Chriſt, by mentioning his Aſcenſion, would correct their miſtaken notion of his giving them his Fleſh and Blood in that groſs Manner which they apprehended: Or, in fine, he mentioned his Aſcenſion into Heaven, to convince their Incredulity, by the Evidence of ſo great a Miracle, which at once was to demonſtrate both his almighty Power and the Truth of his Words.

Q. What is the meaning of the following Words, ver. 63. *It is the Spirit that quickeneth, the Fleſh profiteth nothing: The Words that I ſpeak unto you, they are ſpirit and they are life?*

A. The meaning is, that the *Fleſh ſeparated from the Spirit*, in the Manner which the *Jews* and incredulous Diſciples apprehended, would profit nothing: For what would it avail us to feed upon dead Fleſh, ſeparated from the Soul and Divinity, and conſequently from the Life-giving Spirit? But then it would be Blaſphemy to ſay that the Fleſh of Chriſt, united to his Spirit (in that Manner in which the Catholick Church believes his Fleſh to be in the bleſſed Sacrament, accompanied with his Soul and Divinity) profits nothing: For if the Fleſh of Chriſt were of no Profit, he would never have taken Fleſh for us, and his Incarnation and Death would be unprofitable to us. Which is the heighth of Blaſphemy to affirm.

St. *Auguſtine*, writing upon this Text, Tract. 27, in *Joan.* ſays, *What means* the Fleſh profits nothing? *It profits nothing as they underſtood it; for they underſtood Fleſh as it is to torn in Pieces in a dead Body, or ſold in the Shambles; and not as it is animated by the Spirit. Wherefore it is ſaid*, the Fleſh profiteth nothing, *in the ſame Manner as it is ſaid*, Knowledge puffeth up, 1 Cor. viii. 1. *Muſt we then fly from Knowledge? God forbid: What then means* Knowledge puffeth up? *That is; if it be alone without Charity; therefore the Apoſtle added*, but Charity edifieth. *Join therefore Charity to Knowledge, and Knowledge will be profitable, not by itſelf, but through Charity: So here alſo the* Fleſh profiteth nothing, *viz. the Fleſh alone: Let the Spirit be joined with the Fleſh, as Charity is to be joined with Knowledge, and then it profits much. For if the Fleſh profited nothing, the Word would not have been made Fleſh, that he might dwell in us.* So far St. Auguſtine.

Beſides, according to the uſual Phraſe of the Scripture, *Fleſh* and *Blood* are often taken for the Corruption of our Nature, or for Man's natural Senſe and Apprehenſion,

Apprehenſion, &c. As when it is ſaid, 1 Cor. xv. 50. *That Fleſh and Blood cannot inherit the Kingdom of God.* And St. *Matt.* xvi. 17. *Fleſh and Blood hath not revealed it unto thee,* &c. And in this Senſe *the Fleſh profiteth nothing*; but it is the Spirit and Grace of God that quickeneth and giveth Life to our Souls. And as the Words which our Lord had ſpoken to them tended to inſinuate to them ſo great a Sacrament, in which they ſhould receive this Spirit, Grace and Life in its very Fountain, therefore he tells them, *The Words that I ſpeak unto you, they are Spirit and they are Life.*

SECT. III.—*Other Proofs of the real Preſence of* Chriſt's *Body and Blood in the bleſſed Sacrament.*

Q. HAVE you any other Proofs from Scripture of the real Preſence of the Body and Blood of Chriſt in the bleſſed Sacrament?

A. Yes. 1 *Cor.* x. where the Apoſtle, to diſcourage Chriſtians from having any thing to do with the Sacrifices offered to Idols, tells them, *ver* 16. *That the Cup of bleſſing which we bleſs is the Communion of the* BLOOD *of* Chriſt, *and the Bread which we break is the Communion of the* BODY *of* Chriſt.

Secondly, 1 Cor. xi. 27. *Whereſoever whoſoever ſhall eat this Bread or drink* [ἢ πίνῃ] *this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.* How ſo, if what the unworthy Receiver takes be no more than Bread and Wine?

Thirdly, 1 Cor. xi. 29. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Body of our Lord.* How ſhall he diſcern it, if it be not there really preſent?

Q. Have you any thing more to add by way of Proof out of Scripture?

A. Yes, from the ancient Figures of the Euchariſt, which demonſtrate that there is ſomething more noble in it than Bread and Wine taken only in Remembrance of Chriſt.

Q. What are thoſe ancient Figures?

A. There are many; but I ſhall take notice chiefly

of three, *viz.* The *Paſchal Lamb*, the *Blood of the Teſtament*, and the *Manna from Heaven*.

Q. How do you prove that theſe three were Figures of the Euchariſt?

A. I prove it with regard to the *Paſchal Lamb*, (which is acknowledged by all to have been a Type of *Chriſt*) becauſe it is evident, that the Rites and Ceremonies of it, preſcribed *Exodus* xii. had chiefly relation to the *eating* of it; and conſequently to this *typical Lamb* in the Old Teſtament, correſponds in the New Teſtament *the Lamb of God*, as *eaten* by his People in this Sacrament; which for this Reaſon was inſtituted immediately after our Lord had finiſhed eating the Paſſover with his Diſciples, that the Figure might be both explained and accompliſhed, and might make way for the Truth. See concerning this Figure the current Senſe of the Fathers in *Tertullian*, *l.* 4. *in Marcionem*. St. *Cyprian*, *l. de unitate Eccleſiæ*. St. *Hierome in c.* 26. St. *Matthæi*. St. *Chryſoſtome*, *Homil. de Proditione Judæ*. St. *Auguſtine*, *l.* 2. *contra Literas Petiliani*, *c.* 37. St. *Gaudentius*, *Tract.* 2. *in Exod.* St. *Cyril of Alexandria*, *contra Neſtor*, *p.* 112. *Theodoret in* 1 *Cor.* xi. St. *Leo*, *Serm.* 7. *de Paſſione Domini*. *Heſychius in c.* 23. *Levit.* St. *Gregory*, *Hom.* 22. *in Evang.*

Secondly. That the *Blood of the Teſtament*, with which *Moſes* ſprinkled the People, *Exod.* xxiv. and *Heb.* ix. ſaying, *This is the Blood of the Teſtament which God hath enjoined to you*, was a Figure of the *Blood of Chriſt*, in this Sacrament, our Lord himſelf ſufficiently declared, by evidently alluding to this Figure, when he gave the Cup to his Diſciples, ſaying, *this is my Blood of the New Teſtament*, St. Matt xxvi. 28. St. Mark xiv. 24. or, *This Cup is the New Teſtament in my Blood*, St. Luke xxii. 20. 1 Cor. xi. 25.

Thirdly. That the *Manna* was a Figure of this Sacrament, appears from St. John vi. 58. *Your Fathers did eat Manna, and are dead, he that eateth of this bread ſhall live for ever*. And from 1 *Cor.* x. where the Apoſtle, ſpeaking of the Figures of our Sacraments in

in

in the Old Law, and taking notice of the *Cloud*, and the Paſſage of the *Red Sea*, as Figures of *Baptiſm*, ver. 1 and 2; in the 3d and 4th verſes, gives the *Manna* and the *Water from the Rock* as Figures of the *Euchariſt*. The ſame is the current Doctrine of the Holy Fathers, and is ſufficiently demonſtrated from the Analogy which is found between the Manna and this bleſſed Sacrament. For which ſee the Annotations in the *Douay* Bible, upon the XVIth Chapter of *Exodus*.

Q. How do you prove from theſe ancient Figures the real Preſence of Chriſt's Body and Blood in this Sacrament?

A. Becauſe if in this Sacrament there were nothing more than Bread and Wine, taken in Remembrance of Chriſt, and as Types and Figures of his Body and Blood, then would the Figures of the Old Law equal the Sacraments of the New Law, yea far excell them. For who does not ſee that the *Paſchal Lamb* was a more noble Type, and far better repreſenting Chriſt than Bread and Wine? Who does not perceive that the Blood of Victims, ſolemnly ſacrificed to God, was a better Figure of Chriſt's Blood than the Juice of the Grape? Who can queſtion but the *heavenly Manna*, which is called *the Bread of Angels*, and was ſo many Ways *miraculous*, was far beyond *the Bread of Men?* Who will not acknowledge that it is ſomething more Excellent and Divine to foretel Things to come, than only to commemorate Things paſt: It muſt therefore be viſible to every Chriſtian, that if the *Paſchal Lamb, the Blood of the New Teſtament, and the Manna*, were Types of Chriſt, given to us in this Sacrament: that this Sacrament itſelf muſt be ſomething more that a Type, Figure, or Remembrance of Chriſt, and ſo our Saviour himſelf intimates when he ſays, John vi. 49. *Your fathers did eat Manna in the wilderneſs and are dead*—but v. 58. *he that eateth of this bread ſhall live for ever*; and conſequently it muſt contain and exhibit him really to us.

Q. But why may not a Perſon ſuppoſe that the

Figures of the Old Teſtament might equal or excel the Sacraments of the New.

A. No one that pretends to the Name of Chriſtian can ſuppoſe this ſince the Apoſtle aſſures us that the Old Law had nothing but *a ſhadow of the good things to come*, Heb. x. 1. that all its Sacrifices and Sacraments were but *weak and beggarly elements*, Gal. iv. 9. and that it was annulled by reaſon of *the weakneſs and unprofitableneſs thereof* Heb. vii. 18. And does not the very Nature of the Thing aſſure us that the Figure muſt be inferior to the Thing prefigured?

Q. Have you any other Argument from Scripture in Favour of the real Preſence of our Lord's Body in the bleſſed Sacrament?

A. Yes. Thoſe innumerable Texts of Scripture which prove the *Unerring Authority* of the Church of Chriſt, and the indiſpenſible Obligation of the Faithful to follow the Judgment of the Church, and to reſt in her Deciſions, plainly demonſtrate that to be Truth which the Church has ſo long ago declared with relation to this Controverſy, and that all Chriſtians are obliged to this Deciſion.

Q. When did the Church decide this Matter?

A. As ſoon as ever it was called in Queſtion, that is, about ſeven hundred Years ago, in the Days of *Berengarius*, who was the firſt that openly attacked the Doctrine of the real Preſence, and was thereupon condemned by the whole Church in no leſs than fourteen Councils, held during his Lifetime, in diverſe Parts of Chriſtendom; and the Determination of theſe Councils was afterwards confirmed by the General Councils of *Lateran*, *Conſtance* and *Trent*.

Q What Scripture do you bring to ſhew that all Chriſtians are obliged to ſubmit to the Deciſions of the Councils and Paſtors of the Church?

A. St. Matt. xviii. 17. *If he neglect to hear the Church, let him be to thee as a heathen and a publican*, St. Luke x. 16. *He that heareth you heareth me, and he that deſpiſeth you deſpiſeth me, and he that deſpiſeth me deſpiſeth him that ſent me*. St. John xx. 21. *As my Father*

Father hath ſent me even ſo I ſend you, Heb. xiii. 7. *Remember them which have the rule over you, who have ſpoken unto you the word of God, whoſe faith follow.* Ver. 17. *Obey them that have the rule over you, and ſubmit yourſelves.* 1 St. John iv. 6. *He that knoweth God heareth us* (the Paſtors of the Church) *he that is not of God heareth not us: by this we know the ſpirit of truth and the ſpirit of error.* And what Wonder that Chriſt ſhould require this Submiſſion to his Church and her *Paſtors and Teachers, whom he has given for the perfecting of Saints*, &c. *that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine.*—Since even in the Old Law he required under Pain of Death a Submiſſion to the Synagogue and her Miniſters, in their Deciſions relating to the Controverſies of the Law; as may be ſeen, *Deut.* xvii. 8, 9, &c.

Q. What Scripture do you bring to ſhew that the Church is not liable to be miſtaken in theſe Deciſions?

A. This is evidently proved from a great many Texts both of the Old and New Teſtament: in which we are aſſured; 1*ſt*. That the *Church is the pillar and ground of the truth*; and conſequently not liable to error, 1 *Tim.* iii. 15. 2*dly*, That Chriſt has *built his church upon a rock, and that the gates of hell* (the Powers of Darkneſs and Error) *ſhall not prevail againſt her.* St. Matt. xvi. 18. 3*dly*. That *Chriſt* (who is *the way, the truth, and the life*, St. John xvi 6,) will *always be with* the Teachers of the Church *even to the end of the world*, St. Matt. xxviii. 20. 4*thly*. That the Holy Ghoſt, *the ſpirit of truth*, ſhall *abide for ever*, with theſe ſame Teachers of the Church, St. John xiv. 16, 17, and *guide them into all truth*, c. xvi. 13. 5*thly*. That God has made a Covenant with his Church, that *his Spirit and his Words, which he has put in her Mouth* at the time when our *Redeemer* came, ſhould *not depart out of her mouth, nor out of the mouth of her ſeed, nor out of the mouth of her ſeed's ſeed, from henceforth and for ever*. Iſaiah lix. 20, 21. 6*thly*. That God made a ſolemn Oath to his Church, like that which he made

to *Noah, that he would not be wroth with her, nor rebuke her, Isaiah* liv. 9, 10. That he has promised to be her *everlasting light*, Isaiah lx. 18, 19, &c. And to *set his sanctuary in the midst of her for evermore*, Ezek. xxxvii. 26. All which is inconsistent with her being led astray by damnable Errors. And thus the Scripture, by plainly giving Testimony to the Church and Church Authority, plainly also gives Testimony to the Truth of Christ's real Presence in the Eucharist, which has been so often declared by that Authority.

Q. Besides these Arguments from Scripture and Church Authority, have you any Thing else to alledge in Proof of the *real Presence?*

A. Yes. *1st.* The Authority of all the Ancient Fathers, whose plain Testimonies may be seen in an Appendix to a Book, entitled, *A Specimen of the Spirit of the Dissenting Teachers*, &c. *Anno* 1736.

Secondly, The perpetual Consent of the *Greeks*, and all the Oriental Christians, demonstrated by *Monsieur Arnauld* and the *Abbé Renaudot*, in their Books, bearing Title, *La Perpetuite de la Foy*, &c. confirmed by the authentick Testimonies * of their Patriarchs, Archbishops,

* See the Testimony of seven *Archbishops* of the *Greek* Church, *Perpetuite*, Vol. III. p. 569. Testimonies of the *Archbishops* and Clergy of the Isles of the *Archipelago*, &c. p. 572, &c. Of divers *Abbots* and *Religious*, Chap. IV. and V. Of four *Patriarchs* of *Constantinople*, of the *Patriarch* of *Alexandria*, and of thirty-five *Metropolitans* or *Archbishops*, *Anno* 1672. Chap. VI. p. 623. Of the Churches of *Georgia* and *Mingrelia*, Chap. VII. p. 634. Of the *Patriarch* of *Jerusalem*, and of several other *Archbishops*, *Abbots*, &c. p. 703. Of *Macarius* and *Neophytus*, Patriarchs of *Antioch*. p. 723. &c. Of *Methodius*, Patriarch of *Constantinople*, *Reponse Generale*, p. 151. See also the *Orthodox Confession* of the Oriental Church, signed by the four *Patriarchs*, and many other *Bishops*, *ibidem*, p. 138. That the same is the Faith of the *Armenians*, is proved by the Testimonies of *Haviadour*, an *Armenian* Prelate, and of *Uscanus*, Bishop of *St. Sergius*; also of *David* the

biſhops, Biſhops, Abbots, &c. by the Decrees of their Synods *, againſt *Cyril Lucar*, by the Writing of their ancient † and modern Divines; and by all their Li-

the Patriarch, and other Biſhops and Prieſts of the *Armenians*, given at *Aleppo*, *An.* 1668. In the Appendix to the firſt Volume of the *Perpetuite*, p. 78, 81, 82. Of *James*, Patriarch of the *Greater Armenia*, and many other Biſhops and Prieſts. *Reponſe Generale*, L 1. Chap. XVIII. Of the Archbiſhops of the *Armenians* in *Conſtantinople*, *Adrianople*, and *Amaſæa*, *ibid.* Of *Cruciadorus*, Patriarch of the *Leſſer Armenia*, with other Biſhops and Prieſts, *An.* 1672, *tom.* 3. *Perpetuite.* p. 774. Of the *Armenians* of *Grand Cairo*, *An.* 1671. And of ſeveral Biſhops at *Iſpahan* the ſame Year, *ibid.* p. 775 and 778. See alſo in the firſt and third Volume of the *Perpetuite*, and in the *Reſponſe Generale* many other Atteſtations of the Belief of the *Muſcovites*, *Jacobites*, or *Suriani*, *Cophti*, *Maronites*, and *Neſtorians*, touching the real Preſence and Tranſubſtantiation.

* See the Acts of the Synods of *Conſtantinople*, under the Patriarch *Cyril* of *Beræa*, *Ann.* 1639. And of the Synod under the Patriarch *Parthenius*, *Ann.* 1642. And of the Synod of *Cyprus*, *Ann.* 1668.

† See (beſides the Teſtimonies of the *Greek* Fathers of the firſt ſix Centuries) *Anaſtatius* of *Sina*, in his *Odegos*; *Germanus*, Patriarch of *Conſtantinople*, in his *Theoria*; *St. John Damaſcene* *Orat.* 3. *de Imaginibus*, *Lib.* 2. *Paralel*, *c.* 5. *l.* 4. *Fidei Orthodoxæ*. *c.* 13. The ſecond Council of *Nice*, of 350 *Biſhops*, *Act* 6. *Elias Cret*, *Comment.* in *Orat.* 1. *St. Greg. Naz.* *Nicephorus*, Patriarch of *Conſtantinople*. *Autirhetico* 2. *Theodorus Studites*, *Antirhetico* 1. *Num.* 10. *Theophylactus ad Cap.* 26. *Matthæi.* *Euthymius*, in *Matt.* 6. *Samonas*, Biſhop of *Gaza*, in *Diſcept. contra Achmed Saracenum*. *Nicholas* of *Methone*, *de Corp. & Sang. Chriſti*, *Nicholas Cabaſilas*, *Mark of Epheſus* and *Beſſarion*, *qui omnes in ſuis opuſculis*, ſays Biſhop *Forbes*, *de Euch. l.* 1. *c.* 3. *apertiſſime Tranſubſtantionem confitentur.* *Jeremias Patriarcha*, in *Reſp.* 1. and 2. *ad Lutheranos*. *Gabriel Philadelph de Sacrament.* The *Greeks* of *Venice*, in *Reſp. ad Cardinal Gniſ. Agapius*, &c. See alſo in the two additional Volumes of *Renaudot* to the *Perpetuite de la Foy*, &c. the concurrent Teſtimonies of the Divines of the other *Oriental Sects*, and of all their Litnrgies,

turgies:

turgies: And acknowledged by many * Proteſtant Witneſſes. Now what can more convincing Evidence of this Doctrine's having been handed down by Tradition from the Apoſtles, than to ſee all Sorts of Chriſtians, which have any Pretenſions to Antiquity, all agreeing in it.

Thirdly. Both ancient and modern Church-hiſtory furniſh us with many Inſtances of Miracles the beſt atteſted, which from time to time have been wrought in Teſtimony of this ſame Truth; of which, in divers Parts of Chriſtendom, there are ſtanding Monuments to this Day. It would be too tedious to deſcend to Particulars, and quite unneceſſary, becauſe all the Miracles of Jeſus Chriſt himſelf, as they prove that he could not be a Liar, ſo they demonſtrate that what he gives us in this Sacrament is verily and indeed his Body and Blood, as he has ſo clearly told us.

SECT. IV.—*Tranſubſtantiation proved. Objections anſwered.*

Q. WHAT do you underſtand by *Tranſubſtantiation?*

A. That the Bread and Wine in the bleſſed Sacrament are truly, really and ſubſtantially *changed* by Conſecration into the Body and Blood of Chriſt.

Q. In what then does the Catholick Doctrine of *Tranſubſtantiation* differ from the *Conſubſtantiation* maintained by the *Lutherans?*

* Sir *Edwin Sandys*'s Relation of the Religions of the *Weſt*, p. 233. Dr. *Potter*'s, Anſwer to *Charity miſtaken*, p. 225. Biſhop *Forbes de Euch. l.* 1. c. 3. p. 412. *Crucius* in *Germano-græcia l.* 1. p. 226. *Danawerus*, *L. de Eccleſ. Græc. hodierna*, p. 46, &c. Hence Dr. *Philip Nicholai*, a Proteſtant, in his firſt Book of the *Kingdom of Chriſt*, p. 22, writeth thus: "Let my Chriſtian Readers be aſſured, that not only the "Churches of the *Greeks*, but alſo the *Ruſſians*, and the "*Georgians*, and the *Armenians*, and the *Indians*, and the "*Ethiopians*, as many of them as believe in Chriſt, hold the "true and real Preſence of the Body and Blood of the "Lord," &c.

A. It

A. It differs in this, that *Luther* and his Followers maintained the real Preſence of the Body and Blood of Chriſt in the Bread and Wine, or *with* the Bread and Wine: Whereas the Catholick Church believes that the Bread and Wine are *converted into* the Body and Blood of Chriſt, ſo that there remains nothing of the inward Subſtance of the Bread and Wine after Conſecration, but only the outward Appearances or Accidents.

Q. How do you prove this Tranſubſtantiation?

A. *Firſt.* From the Texts of Scripture above quoted, eſpecially from the Words of the Inſtitution, St. *Matt.* xxvi. 26. &c. and from the Words of Chriſt, St. *John* vi. 51, &c. for our Lord, when he firſt gave the bleſſed Sacrament, did not ſay, *In this*, or *with this, is my Body and Blood*; but he ſaid, *This is my Body*, and *This is my Blood.* Neither did he ſay, St. *John* vi. 51. *In the bread that I will give, will I give you my fleſh*, &c. but he ſaid, *This bread that I will give is my fleſh, which I will give for the life of the world.*

Secondly. From the Tradition of the ancient Fathers, whoſe Doctrine may be ſeen in the Books above quoted.

Thirdly. From the Authority and Deciſion of the Church of God, in her general Councils of *Lateran*, *Conſtance*, and *Trent.*

And indeed, ſuppoſing that the Words of Chriſt, in the Inſtitution of the bleſſed Sacrament, are to be taken according to the Letter, as both Catholick and *Lutherans* agree, the moſt learned Proteſtants have often urged againſt *Luther* and his Followers, that the Catholick *Tranſubſtantiation* is more agreeable to the Letter of Chriſt's Words, than the *Lutheran Conſubſtantiation.* See the Biſhop of *Meaux's Hiſtoire des Variations, L. 2. Num.* 31, 32, 33.

Q. But does not St. *Paul*, 1 *Corinth.* x. and xi. ſpeaking of the Sacrament after Conſecration, call it *Bread?*

A. He

A. He does; and ſo do we, *1ſt*, Becauſe it is the *Bread* of Life, the Food and Nouriſhment of the Soul. *2dly*. Becauſe it ſtill retains the Qualities and Accidents of *Bread*, and has the whole outward Appearance of *Bread*, and therefore, according to the Scripture-paraſe, is called *Bread*, as Angels, appearing in the Shape of Men, are oftentimes in Scripture called Men. See St *Luke* xxiv. 4. *Acts* i. 10, &c. *3dly*, Becauſe it was conſecrated from *Bread*, and therefore, according to the Method of ſpeaking uſual in Scripture, is called *Bread*, becauſe it was made from *Bread*; as Man is called *Duſt*, *Gen.* iii. 19 becauſe made out of *Duſt*; and the Serpent is called a *Rod*, *Exod.* vii. 12. becauſe made from *a Rod*, &c

Beſides, we have two very good Interpreters, that inform us what this *Bread* is, of which St. *Paul* is there ſpeaking, *viz.* the ſame Apoſtle, when he tells us, 1 *Cor.* x. 16. that *The bread which we break is the communion of the body of* Chriſt; and our Saviour himſelf, when he tells us St. *John* vi. 51. *The bread that I will give is my fleſh, which I will give for the life of the world.*

Q. But what will you ſay to our Saviour's calling the Sacrament the *Fruit of the Vine*, St. *Matt.* xxvi. 29?

A. If it were certain our Saviour had ſo called the *conſecrated Wine* of the bleſſed Sacrament, it would prove no more than St. *Paul*'s calling the other Kind *Bread*; that is, it would only ſhew that the Name of *Wine*, or the *Fruit of the Vine*, might be given to it, from having the Accidents and Appearance of *Wine*, and having been conſecrated from *Wine*. But there is all the Reaſon in the World to think, that this Appellation of *the Fruit of the Vine* was given by our Saviour, not to the *conſecrated Cup* or *Chalice*, but to the *Wine* of the Paſchal Supper, which they drank before the Inſtitution of the Sacrament. This appears evident from St. *Luke*, who thus relates the whole Matter. Chap. xxii.

Ver. 14. *When the hour was come he ſat down, and the twelve Apoſtles with him.*

15. *And*

15. *And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer.*

16. *For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.*

17. *And he took the cup and gave thanks, aud ſaid, Take this and divide it among yourſelves.*

18. *For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.*

19. *And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me.*

20. *Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you.*

21. *But behold the hand of him that betrayeth me is with me on the Table,* &c.

Where it is evident that it was not the Sacramental Cup, but that which was drank with the Paſſover, to which our Saviour gives the Name of the *Fruit of the Vine.*

Q. But if the Bread and Wine do not remain after Conſecration, what then becomes of them?

A. They are changed by the Conſecration into the Body and Blood of *Chriſt.*

Q. How can Bread and Wine be changed into the Body and Blood of *Chriſt?*

A. By the Almighty Power of God, to whom nothing is hard or impoſſible, who formerly changed Water into Blood, and a Rod into a Serpent, *Exod.* vii. and Water into Wine, *St. John* ii. and who daily changes Bread and Wine by Digeſtion into our Body and Blood.

Q. But do not all our Senſes bear Teſtimony, that the Bread and Wine ſtill remain?

A. No: They only bear Teſtimony that there remains the Colour and Taſte of Bread and Wine, as indeed there does; but as to the inward Subſtance, this is not the Object of any of the Senſes, nor can be perceived by any of them.

Q. Are not our Senſes then deceived in this Caſe?

A. Properly ſpeaking they are not, becauſe they truly repreſent what is truly there, *viz.* the Colour, Shape, Taſte, *&c.* of Bread and Wine. But it is the Judgment is deceived, when upon Account of this Colour, Shape, Taſte, *&c.* it too haſtily pronounces that this is Bread and Wine.

Q. But are we not ſufficiently authorized by the Teſtimony of the Senſes to make a Judgment of a Thing's being in Effect that which it has all the Appearances of?

A. Regularly ſpeaking we are, when neither Reaſon nor divine Authority interpoſes itſelf to oblige us to make another Judgment. And thus the Miracles and Reſurrection of *Chriſt* were demonſtrated to the Apoſtles by the Teſtimony of their Senſes. But the Caſe would have been altered if God himſelf had aſſured them that what appeared to be Fleſh and Bones was indeed another Thing: For in ſuch a Caſe they ought certainly to have believed the Teſtimony of God rather than their own Senſes.

Q. Can you give me any Inſtances in which the Teſtimony of Man's Senſes has repreſented one Thing, and the divine Authority of God's Word has aſſured us that it was not indeed what it appeared to be, but quite another Thing?

A. Yes, we have many ſuch Inſtances in Scripture; as when Angels have appeared in the Shape of Men, *Gen.* xix. St. *Matt.* xxviii. St. *Mark* xvi. *&c.* and the Holy Ghoſt in the Shape of a Dove, St. *Luke* iii. 22, *&c.*

Q. Is there not then any of our Senſes that we may truſt to, in relation to the Judgment that we are to make concerning the inward Part of the Sacrament of the Euchariſt?

A. Yes, we may ſafely truſt to the Senſe of hearing; which informs us, by the Word of God, and the Authority of the Church of God, that what appears to be Bread and Wine in this Sacrament, is indeed the Body

Body and Blood of *Chriſt:* Now *Faith comes by hearing*, ſays St. *Paul*, *Rom.* x. 17. *and hearing by the Word of God.*

Q. But if the Subſtance of the Bread and Wine be not there, what is it then that gives Nouriſhment to our Bodies, when we receive this Sacrament?

A. This Sacrament was not ordained for the Nouriſhment of the Body, but of the Soul; though I do not deny but the Body alſo is nouriſhed when we receive the bleſſed Euchariſt, not by the Subſtance of Bread and Wine, which is not there, nor by the Body and Blood of *Chriſt* which is incorruptible, and therefore cannot be digeſted for our corporal Nouriſhment; but by the Quantity and other Accidents of the Bread and Wine (if with the *Ariſtotelian* Philoſophers you ſuppoſe them really diſtinguiſhed from Matter and Subſtance) or by another Subſtance, which the Almighty ſubſtitutes, when, by the ordinary Courſe of Digeſtion, the Sacramental Species are changed, and the Body and Blood of *Chriſt* ceaſe to be there.

Q. But how can the Accidents of Bread and Wine remain without the Subſtance?

A. By the Almighty Power of God: Which Anſwer, if it ſatisfy you not, I remit you to the *Carteſian* Philoſophers, who will tell you, that as the Body and Blood of *Chriſt* in the Sacrament are contained preciſely in the ſame Circumſpection and Dimenſions as the Bread and Wine were before the Conſecration, it follows of courſe that they muſt affect our Senſes in the ſame Manner: Now Colour, Taſte, *&c.* according to modern Philoſophy, are nothing but the Affections of our Senſes. See *Purchot, Part* 1. *Phyſ. Sect* 5. *Cap* 1.

Q. How can the whole Body and Blood of *Chriſt* be contained in ſo ſmall a Space as that of the Hoſt; nay, even in the ſmalleſt ſenſible Particle of it?

A. By the ſame Almighty Power by which a Camel can paſs through the Eye of a Needle: *With Men this is impoſſible*, ſays our Saviour, St. *Matt.* xix. 26. and St. *Mark* x. 27. *but not with God: for with God all things are poſſible.*

Q. How can the Body of *Chriſt* be both in Heaven, and at the ſame Time in ſo many Places upon Earth?

A. By the ſame Almighty Power of God, which we profeſs in the very firſt Article of our Creed, when we ſay, *I believe in God, the Father Almighty.* So that it is a Queſtion better becoming an Infidel than a Chriſtian, to aſk, *How this can be?* when we are ſpeaking of a God to whom nothing is impoſſible; and who would not be God, if he could not do infinitely more than we can conceive. It is like the *Jewiſh* Queſtion, St. *John* vi. 52. *How can this man give us his fleſh to eat?* As if the Power of God were not as incomprehenſible as himſelf; and as if it were not worſe than Madneſs for weak Mortals to pretend to fathom this immenſe Depth of the Power of the Almighty, by the ſhort Line and Plummet of human Reaſon.

Q. But is it not an evident Contradiction for the ſame Body to be at once in two Places?

A. Not at all; no more than for one God to ſubſiſt in three diſtinct Perſons; or one Perſon in two Natures; or one Soul to be at once both in the Head and in the Heart, or two Bodies to be at once in the ſelf-ſame Place; as when *Chriſt*'s Body came into the Diſciples, the Doors being ſhut, St. *John* xx. 26. or the ſame Body, after having returned to Duſt, to be many Ages after reſtored at the Reſurrection.

Q. How do you prove there is no *evident Contradiction* in any of all theſe Things?

A. Becauſe Thouſands of as good Philoſophers and Divines as any are, cannot ſee any ſuch Contradiction; which is a plain Demonſtration there is no Evidence in this Caſe; and conſequently it would be the higheſt Raſhneſs to deny Poſſibility of theſe Things to the Power of the Almighty.

Q. But what need was there that *Chriſt* ſhould leave us his real Body and Blood in this Sacrament; ſince without this real Preſence he might have bequeathed the ſelf-ſame Graces to our Souls?

A. He might indeed, if ſo he had pleaſed; as he might alſo have brought about the Salvation of Mankind,

kind, if he had ſo pleaſed, without becoming Man himſelf, and dying upon the Croſs for us: But he choſe theſe wondrous Ways as moſt ſuitable to his Love, and moſt proper to excite us to love him. And who ſhall preſume to call him to an Account why he has condeſcended ſo far?

Q. But are not the Body and Blood of *Chriſt* liable to be hurt and abuſed in this Sacrament?

A. The Body and Blood of *Chriſt* is now immortal, impaſſible, and incorruptible, and conſequently not liable to be hurt, nor divided, nor corrupted: Though it may be ſaid indeed to be abuſed by the unworthy Communicant; and upon that Account St. *Paul*, 1 *Cor.* xi. 27. ſays, that ſuch a one is *guilty of the Body and Blood of* Chriſt: But this Abuſe no more hurts the immortal Body of *Chriſt*, than this or any other Crime can hurt or violate his Divinity.

SECT. V.—*Of the Bread and Wine made Uſe of in this Sacrament.*

Q. WHAT Kind of Bread does the Church make uſe of for the Sacrament of the Euchariſt?

A. The Church of *Rome* makes uſe of Wafers of *unleavened Bread*; that is, of Bread made of fine wheaten Flour, with no other Mixture but pure Water.

Q. Why does not the Church make uſe of common Bread for this Sacrament?

A. Becauſe ſhe follows the Example of *Chriſt*, who, at his laſt Supper, when he firſt inſtituted and gave the bleſſed Sacrament to his Diſciples, made uſe of *unleavened Bread*.

Q. How do you prove that?

A. I prove it, becauſe the Day in which *Chriſt* firſt gave the bleſſed Sacrament was, according to St. *Matt.* xxvi. 17. St. *Mark* xiv. 12. and St. *Luke* xxii. 7. *the firſt day of unleavened bread.* Now, upon that Day, and upon the whole following Week, there was no other Bread to be found in *Iſrael*; and it was even

Death to uſe any other but unleavened Bread, as we learn from *Exod.* xii. 15. *Seven days ſhall ye eat unleavened bread, even the firſt day ye ſhall put away leaven out of your houſes: For whoſoever eateth leavened bread from the firſt day until the ſeventh day, that ſoul ſhall be cut off from* Iſrael. Ver. 19. *Seven days there ſhall be no leaven found in your houſes*, &c. So that it is plain that our Saviour made uſe of *unleavened Bread* at his laſt Supper, and that there was no other Bread uſed at that Time.

Q. Is there any other Reaſon why we ſhould prefer *unleavened Bread?*

A. Yes, unleavened Bread is an Emblem or Symbol of *Sincerity* and *Truth*. Hence St. *Paul* admoniſhes us, 1 *Cor.* v. 7, and 8. to *purge out the old leaven of malice and wickedneſs*, and *to feaſt with the unleavened bread of ſincerity and truth.*

Q. What Kind of Wine do you make uſe of for this Sacrament?

A. Wine of the Grape, with which, by apoſtolical Tradition, we mingle a little Water.

Q. Has the Practice of mingling Water with Wine been always obſerved from the Apoſtles Days?

A. It certainly has, and that throughout the whole Church: See St. *Juſtin, Apolog.* 2. St. *Irenæus, L.* 5. *c.* 2. St *Cyprian, Epiſtola* 63. *ad Cæcilium*, &c.

Q. Did *Chriſt*, when he gave the Cup to his Diſciples, mingle Water with the Wine?

A It is probable he did; though the Scripture neither mentions the Water nor the Wine; but only ſpeaks of his giving them the Cup: However, the ancient and univerſal Practice of the Church, in all Probability, comes originally from the Example of *Chriſt.*

Q. Is there not ſome Myſtery or ſecret Meaning in the mingling the Water with the Wine in the Chalice?

A. Yes, it repreſents to us firſt, the Union of the Human and Divine Nature in the Perſon of the Son of God; 2*dly*, the Union of the Faithful with *Chriſt*

their

their Head; *3dly*, the Water and Blood that flowed from the Side of *Chriſt*.

Q. Why did our Lord appoint *Bread* and *Wine* for the Matter of this Sacrament?

A. *1ſt*, Becauſe Bread and Wine being moſt *nouriſhing* to the Body, were the moſt proper to repreſent the Grace of this Sacrament, which is the *Food* and *Nouriſhment* of the Soul. *2dly*, Becauſe *Bread* and *Wine* are both compoſed of many Individuals, (*viz.* Grains or Grapes) made one by a perfect Union of them all; and therefore, as the holy Fathers take notice, are a moſt proper Type or Symbol of *Chriſt's* myſtical Body the Church, and of that Unity which our Lord would recommend to the Faithful by this Sacrament. According to that of St. *Paul*, 1 *Cor.* x. 17. *We being many, are one bread, and one body, for we are all partakers of that one bread.*

Q. What other things are ſignified or repreſented by the outward Forms of *Bread* and *Wine* in this Sacrament?

A They are chiefly deſigned to ſignify or repreſent to us three Things; the one now paſt, *viz. The Paſſion of* Chriſt, of which they are the *Remembrance*; another really preſent, *viz. the Body and Blood of* Chriſt, of which they are the *Veil*; a third to come, *viz. Everlaſting Life*, of which they are *the Pledge*.

Sect. VI.—*Of Communion in one Kind.*

Q. WHY do not the Faithful in the Catholick Church receive under the Form of Wine, as well as under the Form of Bread?

A. The Catholick Church has always looked upon it to be a Thing indifferent, whether the Faithful receive in one Kind or in both; becauſe ſhe has always believed that they receive *Jeſus Chriſt* himſelf, the Fountain of all Grace, as much in one Kind as in both: But her Cuſtom and Diſcipline for many Ages has been, to adminiſter this Sacrament to the Laity only

only in one Kind, *viz.* under the Form of Bread, by reaſon of the Danger of ſpilling the Blood of *Chriſt*, if all were to receive the Cup: Which Diſcipline was confirmed by the general Council of *Conſtance*, in oppoſition to the *Huſſites*, who had the Raſhneſs to condemn in this Point the Practice of the Univerſal Church.

Q. Did the Catholick Church never allow of the Communion in both Kinds?

A. She did, and may again, if ſhe pleaſes; for this is a Matter of *Diſcipline*, which the Church may regulate and alter, as ſhe ſhall ſee moſt expedient for the Good of her Children.

Q. What do you mean, when you ſay this is a Matter of *Diſcipline*; I thought *Communion in one Kind* had been looked upon in the Catholic Church as a Matter of *Faith*?

A. You muſt diſtinguiſh in this Caſe between that which is of *Faith*, and that which is of *Diſcipline* only. It is a Matter of *Faith* that under one Kind we receive *Chriſt* whole and entire, and a true Sacrament; and that there is no Command of *Chriſt* for all the Faithful to receive in both Kinds: So far both is and ever was the *Faith* of the Catholic Church; for her *Faith* is unalterable. But then whether the bleſſed Sacrament ſhould actually be adminiſtered to the Laity in one Kind or in both, that is to ſay, what is moſt proper or expedient for the Church to practiſe or ordain in this particular, conſidering the Circumſtances of Time, Place, *&c.* this is what I call a Matter of *Diſcipline*, which may be different in different Ages, without any Alteration of the *Faith* of the Church.

Q. But did not *Chriſt* command the receiving in both Kinds, St. *Matt.* xxvi. 27. *Drink ye all of it.*

A. Theſe Words were addreſſed to the twelve Apoſtles, who were *all* that were then preſent; and the Precept was by them all fulfilled; *And they all drank of it*, St. *Mark* xiv. 23. Now it is certain, that many Things were ſpoken in the Goſpel to the Apoſtles in quality of Paſtors of the Church, which were not direct-

ed

ed to the Laity; as when they were commiſſioned to preach and baptize, St. *Matt.* xxviii. 19, 20. and to abſolve Sinners, St. *John* xx. 22. and upon this very Occaſion to *do* what *Chriſt* had done; that is, to conſecrate and adminiſter this Sacrament in *remembrance of him*, St. *Luke* xxii. 19. And conſequently it no more proves that *all* are obliged to drink of the Cup, becauſe *Chriſt* commanded *all* the Apoſtles to drink of it; than that all are obliged to conſecrate the Sacrament, becauſe *Chriſt* commanded all the Apoſtles to do it. For both theſe Commands were delivered at the ſame Time, upon the ſame Occaſion, and to the ſame Perſons.

Q. But why ſhould the Apoſtles and their Succeſſors the Biſhops and Prieſts of the Church be commanded to drink of the Cup rather than the Laity? Or why ſhould *Chriſt*, at the firſt Inſtitution of the Sacrament, conſecrate and give it in both Kinds, if all Chriſtians were not always to receive it in both Kinds?

A. To ſatisfy both theſe Queries at once, you are to take notice, that the bleſſed Euchariſt, according to the Faith of the Catholick Church, and as we ſhall ſhew hereafter, is a *Sacrifice* as well as a *Sacrament*; and of this Sacrifice, by the Inſtitution of *Chriſt*, the Apoſtles, and their Succeſſors the Biſhops and Prieſts of the Church, are the Miniſters; whom he has commanded to offer it in Remembrance of his Death, St. *Luke* xxii. 19. Now this *Sacrifice* in Remembrance of *Chriſt's* Death, for the more lively repreſenting the Separation of *Chriſt's* Blood from his Body, requires the ſeparate *Conſecration* of both Kinds; and therefore the Prieſts, that are the Miniſters of this Sacrifice, receive at that Time in both Kinds; and *Chriſt*, in the firſt Inſtitution of this Sacrifice, conſecrated and gave both Kinds, deſigning without doubt that it ſhould be ſo received, at leaſt by the Miniſters.

Q. But why ſhould not the Nature of the Sacrament as much require both Kinds to be received by all, as the Nature of the Sacrifice requires both Kinds to be conſecrated?

A. Becauſe

A. Becauſe the Nature of the Sacrament conſiſts in being the *Sign* and *Cauſe* of Grace; now under either Kind there is both a ſufficient *Sign* of Grace, *viz.* of the Nouriſhment of the Soul; and at the ſame Time the Fountain and *Cauſe* of all Grace, by the real Preſence of *Chriſt*, in whom are locked up all the Treaſures of Grace; ſo that the Nature of the Sacrament ſufficiently ſubſiſts in either Kind. But the Nature of the Sacrifice particularly requires the exhibiting to God the Body and Blood of his Son under the Veils that repreſent the ſhedding of his Blood, and his Death; and therefore the Nature of the Sacrifice requires the ſeparate Conſecration of both Kinds; which being conſecrated, muſt be received by ſome one, and by no one more properly than by the Miniſter.

Q. Does not *Chriſt* ſay, St. *John* vi. 53, *Except ye eat the fleſh of the Son of Man, and drink his blood, ye have no Life in you?*

A. He does: And in the ſame Chapter, *ver.* 57, 58. he tells us, *He that eateth me, even he ſhall live by me*; and, *He that eateth of this bread ſhall live for ever.* Which Texts are eaſily reconciled, if we conſider, that according to the Catholick Doctrine, and according to the Truth, whoſoever receives the Body of *Chriſt*, moſt certainly receives his Blood at that ſame Time; ſince the Body which he receives is a living Body (for *Chriſt* can die no more, *Rom.* vi. 9.) which cannot be without the Blood. There is no taking *Chriſt* by Pieces; whoever receives him, receives him whole.

Q. But are not the Faithful deprived of a great Part of the Grace of this Sacrament, by receiving only in one Kind?

A. No. Becauſe the Grace of this Sacrament being annexed to the real Preſence of *Chriſt*, who is the Fountain of all Grace; and *Chriſt* being as truly and really preſent in one Kind as in both, conſequently he brings with him the ſame Grace to the Soul when received

received in one Kind, as he does when received in both.

Q. Is it not then a Privilege granted to the Prieſts above the Laity to receive in both Kinds?

A. No. Their receiving in both Kinds, as often as they ſay Maſs, is no Privilege, but the Conſequence of the Sacrifice which they have been offering, as you may gather from what I have told you already: For as for other Times, when they are not ſaying Maſs, no Prieſt, Biſhop or Pope, even upon his Death-bed, ever receives otherwiſe than in one Kind?

Q. Have you any Thing more to add in Favour of Communion in one Kind?

A. Yes; *1ſt*, That the Scripture in many Places ſpeaking of the Holy Communion, makes no mention of the Cup. See St. *Luke* xxiv. 30, 31. *Acts* ii. 42, 46 xx. 7. 1 *Cor.* x. 17. *2dly*, That the Scripture promiſes Life eternal to them that receive in one Kind, St. *John* vi. 51, 57, 58. *3dly*, That the ancient Church moſt certainly allowed of Communion in one Kind, and practiſed it on many Occaſions. *Tertullian*, *L.* 2. *ad Uxorem*, *c.* 5. St. *Denys of Alexandria*, *Epiſt. ad Fabium Antioch.* recorded by *Euſebius*, *L.* 6. *Hiſtor. c.* 34. St. *Cyprian*, *L. de Lapſis*: St. *Baſil*, *Epiſt.* 269. St. *Ambroſe de Satyro Fratre*. *Paulinus* in *Vita Ambroſii*, &c. *4thly*, That many learned Proteſtants have acknowledged, that there is no Command in Scripture for all to receive in both Kinds. See *Luther*, in his Epiſtle to the *Bohemians* *Spalatenſis de Rep. Eccleſ. L.* 5. *c.* 6. Biſhop *Forbes*, *L.* 2. *de Euchariſt. c.* 1, 2. *White*, Biſhop of *Ely*, *Treatiſe on the Sabbath*, *p.* 97. Biſhop *Montag. Orig. p.* 97.

Q. But what would you ſay further to a ſcrupulous Soul, which, through the Prejudice of a Proteſtant Education, could not be perfectly eaſy on this Article?

A. I ſhould remit ſuch a Perſon to the Church and her Authority, and all thoſe divine Promiſes recorded in Scripture, by which we are aſſured, that in hearing the

the Church and her Paſtors we are ſecure; that *Chriſt* and his Holy Spirit ſhall be always with them, to guide them into all Truth; and that the Gates of Hell ſhall never prevail againſt this Authority. So that a Chriſtian Soul has nothing to fear, in conforming herſelf to the Authority and Practice of the Church of God; but very much, in pretending to be wiſer than the Church, or making a Scruple to hear and obey her ſpiritual Guides.

SECT. VII.—*Of the Manner of adminiſtering this bleſſed Sacrament: Of Devotion before and after Communion: Of the Obligation of receiving it; and of its Effects.*

Q. IN what Manner is the bleſſed Euchariſt adminiſtered to the People?

A. After the Communion of the Prieſt in the Maſs, ſuch of the People as are to communicate, go up to the Rail before the Altar, and there kneel down; and taking the Towel, hold it before their Breaſts, in ſuch Manner, that, if in communicating, it ſhould happen that any Particle ſhould fall, it may not fall to the Ground, but be received upon the Towel. Then the Clerk, in the Name of all the Communicants, ſays the *Confiteor*, or the general Form of Confeſſion, by which they accuſe themſelves of all their Sins to God, to the whole Court of Heaven, and to God's Miniſters; and crave Mercy of God, and the Prayers and Interceſſion of both the *triumphant* and *militant* Church. After which, the Prieſt, turning towards the Communicants, ſays,

May the Almighty God have Mercy on you, and forgive you your Sins, and bring you to everlaſting Life. Amen.

May the Almighty and Merciful Lord grant you Pardon, Abſolution and Remiſſion of all your Sins. Amen.

Then the Prieſt taking the Particles of the bleſſed Sacrament, which are deſigned for the Communicants,

cants, and holding one of them, which he elevates a little, over the Pix or Paten, pronounces the following Words: *Ecce Agnus Dei, &c.* that is, *Behold the Lamb of God: Behold he who taketh away the Sins of the World.* Then he repeats three Times, *Domine non ſum dignus, &c.* that is, *Lord, I am not worthy that thou ſhouldſt enter under my Roof: But only ſpeak the Word, and my Soul ſhall be healed.* After which he diſtributes the Holy Communion, making the Sign of the Croſs with the conſecrated Particle upon each one, and ſaying to each one, *The Body of our Lord* Jeſus Chriſt *preſerve thy Soul to Life everlaſting.* Amen.

Q. In what Manner is the bleſſed Sacrament adminiſtered to the Sick?

A. The Catholick Church has always practiſed the reſerving ſome conſecrated Particles of the bleſſed Euchariſt for communicating the Sick; and where ſhe enjoys free Exerciſe of Religion, takes care that this bleſſed Sacrament be carried to them with a Religious Solemnity, attended with Lights, *&c.* When the Prieſt comes into the Chamber where the ſick Perſon lies, he ſays, *Peace be to this Houſe.* Anſw *And to all that dwell therein.* Then ſetting down the Pix with the bleſſed Sacrament upon the Table, which muſt be covered with a clean Linen Cloth, he takes Holy Water, and ſprinkles the ſick Perſon and the Chamber, ſaying, *Aſperges*, &c. *Thou ſhalt ſprinkle me, O Lord, with hyſſop, and I ſhall be cleanſed: Thou ſhalt waſh me, and I ſhall be made whiter than Snow.* Pſal. l. *Have mercy on me, O God, according to thy great mercy. Glory be to the Father*, &c. Then he again repeats the Anthem, *Thou ſhalt ſprinkle me*, &c. After which he adds, *Our Help is in the Name of the Lord.* Anſw. *Who made Heaven and Earth.* Prieſt. *O Lord, hear my Prayer.* Anſw. *And let my Cry come to thee.* Prieſt. *The Lord be with you.* Anſw. *And with thy Spirit.* Prieſt. *Let us pray.*

The Prayer.

O Holy Lord, Almighty Father, everlaſting God, graciouſly hear us; and vouchſafe to ſend thy holy Angel from Heaven, to guard, cheriſh, protect, viſit, and defend all that dwell in this Habitation. Through Chriſt *our Lord.* Amen.

Then the Prieſt coming to the ſick Perſon, endeavours to diſpoſe him, and to prepare him for receiving the bleſſed Sacrament; and, if he has any Sin upon his Conſcience, hears his Confeſſion, and abſolves him. After which, the ſick Perſon, or ſome other in his Name, ſays the *Confiteor*; and the Prieſt ſays, *May the the Almighty God have Mercy on thee,* &c. as above. *Behold the Lamb of God,* &c. *Lord, I am not worthy,* &c. And in giving the bleſſed Sacrament, if it be by way of *Viaticum*, or Preparation for Death, he ſays, *Receive Brother,* (or *Siſter*) *the Viaticum of the Body of our Lord* Jeſus Chriſt, *to guard thee from the wicked Enemy, and bring thee to everlaſting life.* Amen. But if the ſick Perſon be not in Danger of Death, the Prieſt, in giving the bleſſed Sacrament, pronounces the uſual Form; *May the Body of our Lord* Jeſus Chriſt *preſerve thy Soul to life everlaſting.* Amen.

After which, the Prieſt ſays the following Prayer:

O Holy Lord, Almighty Father, Eternal God, we beſeech thee with Faith, that the ſacred Body of our Lord Jeſus Chriſt *thy Son may be available to this our Brother* (or *Siſter*) *that has received it, as a Medicine to Eternity, both for Body and Soul; through the ſame Lord* Jeſus Chriſt *thy Son, who liveth and reigneth with thee in the Unity of the Holy Ghoſt, for ever and ever.* Amen.

Then, if there remain in the Pix any other Particles of the bleſſed Sacrament, the Prieſt gives the Benediction therewith to the ſick Perſon: Otherwiſe he pronounces the uſual Bleſſing, making the ſign of the Croſs, and ſaying, *May the Bleſſing of the Almighty God, Father, Son, and Holy Ghoſt, deſcend upon thee, and remain always with thee.* Amen.

Q. In

Q. In what Diſpoſition of Soul is a Perſon obliged to be, in order to receive worthily the bleſſed Sacrament?

A. He is obliged to be in the State of Grace, and free at leaſt from the Guilt of *mortal* Sin; that is to ſay, from the Guilt of any wilful Tranſgreſſion in any Matter of Weight, of the Commandments of God, or his Church. The Reaſon of this is, becauſe a Soul that is under the Guilt of mortal Sin is an Enemy of God, and a Slave of the Devil; and therefore it would be a grievous Crime for a Soul in that State to preſume to receive the Body and Blood of Chriſt, which, according to the Doctrine of St. *Paul*, 1 *Cor.* xi. 29. would be receiving Damnation to herſelf.

Q. What then is a Perſon to do in order to prevent ſo great an Evil?

A. St. *Paul* tells you, 1 *Cor.* xi. 28. that he is to *try himſelf*; that is, to ſearch and examine diligently his own Conſcience, before he ventures to approach to this bleſſed Sacrament.

Q. And what if upon Examination he finds his Conſcience charged with any weighty Matter?

A. He muſt take care to diſcharge it, in the Manner that Chriſt has appointed, *viz.* by a hearty Repentance and ſincere Confeſſion; laying open the State of his Soul to thoſe ſacred Judges to whom Chriſt ſaid, St. *John* xx. 23. *Whoſe ſins you ſhall forgive, they are forgiven; and whoſe ſins you ſhall retain, they are retained.*

Q. What elſe is required of a Perſon that is to receive the bleſſed Sacrament?

A. He muſt be faſting, at leaſt from Midnight; for ſo the Church commands, agreeably to a moſt ancient and apoſtolical Tradition. So that, if through Inadvertence a Perſon has taken any Thing, though it were no more than one Drop or Crumb, after twelve o'Clock at Night, he muſt by no Means receive that Day; it would be a Crime to attempt it.

Q. Is there no Exception from this Rule?

A. Yes, the Caſe of Danger or approaching Death is excepted; for then Perſons are permitted to receive the bleſſed Sacrament by Way of *Viaticum*, though they are not faſting?

Q. What Kind of Devotion do you recommend to a Chriſtian that is preparing himſelf for the Holy Communion?

A. Beſides the clearing his Conſcience from Sin by a good Confeſſion, I recommend to him, *1ſt.* To think well on the great Work he has in Hand, to conſider attentively who he is, and who it is that he is preparing to receive, and earneſtly to beg of God to make him worthy. *2dly.* To propoſe to himſelf a pure Intention, *viz* the Honour of God, and the Health of his own Soul; and in particular, that by worthily receiving *Chriſt* he may come to a happy Union with him, according to that of St. *John* vi. 56. *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.* *3dly*, To meditate on the Sufferings and Death of his Redeemer, in Compliance with that Command of the Lord, St. *Luke* xxii. 19. *Do this in remembrance of me.* *4thly.* To prepare himſelf by Acts of Virtue, more eſpecially *Faith*, *Love*, and *Humility*; that ſo he may approach to his Lord with a firm *Belief* of his real Preſence in this Sacrament, and of his Death and Paſſion; with an ardent Affection of *Love* to him who has ſo much loved us, and with a great Sentiment of his own Unworthineſs and Sins, joined with a firm Confidence in the Mercies of his Redeemer.

Q. What ought to be a Chriſtian's Behaviour at the Time of receiving this bleſſed Sacrament?

A. As to the *Interior*, he ought to have his Soul at that Time full of the Sentiments we have juſt now mentioned of *Faith*, *Love*, and *Humility*. And as to the *Exterior*, he ought to have his Head erect, his Eyes modeſtly caſt down, his Mouth moderately open, and his Tongue a little advanced on his under Lip, that ſo the Prieſt may conveniently put the ſacred Hoſt upon his Tongue, which he muſt gently convey into his

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his Mouth, and after having moiſtened it for a Moment or two on his Tongue, ſwallow it as ſoon as he can. In all which he is carefully to avoid, *1ſt*, The putting his Mouth to the Towel. *2dly*, The chewing with his Teeth, or raiſing the Hoſt to the Roof of his Mouth. *3dly*, The letting the ſacred Particle quite diſſolve in his Mouth. *4thly*, The ſpitting ſoon after Communion. But if the Particle ſhould happen to ſtick to the Roof of his Mouth, let him not be diſturbed, nor put his Finger in his Mouth to remove it; but gently remove it with his Tongue as ſoon as he can, and ſo convey it down.

Q. What Devotion do you recommend after Communion?

A. *1ſt*, *Adoration*, *Praiſe*, and *Thankſgiving*, in order to welcome our dear Saviour upon his coming under our Roof. Here then let the Soul caſt herſelf at the Feet of her Lord; let her, like *Magdalen*, waſh them in Spirit with her Tears; or, if ſhe dares preſume ſo high, let her embrace him with the Spouſe in the *Canticles*, and ſay, *I have found him whom my Soul loves*; *I will hold him, and will not let him go*. Let her, like the Royal Prophet, invite all Heaven and Earth to join with her in praiſing the Lord; and let her excite all her powers to welcome him. *2dly*, I recommend to the devout Communicant to make a Preſent or *Offering* to Chriſt, in return for his having given himſelf. The Preſent that he expects is our Heart and Soul, which, with all its Faculties, ought on this Occaſion to be offered and conſecrated to our Lord. *3dly*, At this Time the Soul ought to lay all her Neceſſities before her Reedeemer, and not neglect ſo favourable a Conjuncture of ſuing for his Mercy and Grace, both for herſelf and the whole World; for thoſe more eſpecially whom ſhe is in particular obliged to pray: And above all Things, let her pray, that nothing in Life or Death may ever ſeparate her from the Love of him whom ſhe has here received, and choſen for her Lord and Spouſe for ever.

Q. What do you think of thoſe that ſpend little or no Time in Recollection and Devotion after Communion?

A. I think they put an Affront upon Chriſt, in ſo quickly turning their Backs upon him; and that they wrong their own Souls, which by this Neglect are robbed of thoſe Graces and Comforts which they would have received if they had ſtaid in his Company.

Q. Have you any thing more to recommend after Communion?

A. I have this to recommend with regard to the whole following Day, that the Perſon take Care to be more than ordinarily recollected, and very much upon his Guard againſt the Snares of the Enemy, who is never more buſy than upon this Occaſion to fling ſome Temptation or Provocation in his Way, by which he may diſturb his Soul, and rob him of the Treaſure which he has received; and therefore it behoves all Chriſtians to be cautious againſt this wicked Enemy, and all his Stratagems, leſt by putting us into a Paſſion, or otherwiſe drawing us into Sin, he quickly drives Chriſt out of our Souls.

If you deſire to be more perfectly inſtructed in what relates to this bleſſed Sacraments, and the Devotion that is proper before and after Communion, I refer you to Father *Lewis de Granada's Memorial of a Chriſtian Life*, Book III. Dr *Gobinet's* Second Volume of the *Inſtruction of Youth*; or Mr. *Gother's* little Book of *Inſtructions and Devotions for Confeſſion and Communion.*

Q. Are all Chriſtians that are come to the Years of Diſcretion under an Obligation of receiving this Sacrament.

A. They certainly are; *1ſt*, By a divine Precept or Commandment of Chriſt, St. *John* vi. 54. *Except you eat the fleſh of the Son of Man, and drink his blood, you ſhall have n life in you* Which Precept obliges to the receiving ſometimes at leaſt in our Life, and at our Death. *2dly*. By a Precept or Commandment of the Churches,

Churches, publiſhed in the great Council of *Lateran*, *Anno* 1215; by which all the Faithful are obliged to receive at leaſt once a Year, and that within the *Eaſter-time* (which begins on *Palm-ſunday* and laſts till *Low-ſunday*) except the Perſon, by the Advice of his Paſtor, ſhould, for ſome juſt reaſon, be permitted to put off his Communion till another Time.

Q. What is the Penalty impoſed by this Council on ſuch as neglect their *Eaſter* Communion?

A. The Council orders, that ſuch Offenders ſhould be excluded the Church, and, if they die in this Tranſgreſſion, be deprived of Chriſtian Burial.

Q. Are Perſons then actually excommunicated that neglect their *Eaſter* Communion?

A. No, they are not, till Superiors pronounce the Sentence of Excommunication againſt them; becauſe the Council does not actually inflict this Penalty, but only orders or authorizes the inflicting of it.

Q. If a Perſon has paſſed by the Time of *Eaſter*, or was hindered from communicating at that Time, is he obliged to communicate afterwards, as ſoon as he can?

A. Yes, he is; at leaſt if you ſpeak of one that has been a whole Year without communicating; for the Church Precept obliges to the receiving at leaſt once a Year. For the ſame Reaſon, a Perſon that has not been at Communion within the Year, and foreſees that he ſhall be hindered at *Eaſter*, ought to anticipate his paſchal Communion by receiving beforehand.

Q. And what if a Perſon has made a ſacrilegious Communion at *Eaſter*, has he ſatisfied the Precept of the Church?

A. No, certainly. [See the 55th Propoſition condemned by *Innocent* XI.] And therefore he remains obliged to Communion, in the ſame Manner as if he had not communicated at all.

Q. At what Age are Chriſtians obliged by the Precept of the Church to communicate?

A. As ſoon as they come to the Years of Diſcretion, as it is expreſſed in the Council of *Lataran*; that

is,

is, when they have that perfect Uſe of Reaſon, and are ſo well inſtructed in their Duty as to be able to diſcern the Body of the Lord, and to receive it with due Reverence and Devotion. Now this happens in ſome earlier, in others later; but ſeldom earlier than about ten Years of Age.

Q. But what if a Child, that is between ſeven and ten Years of Age, ſhould be in evident Danger of Death?

A. Many Divines are of Opinion, if ſuch a one be come to the Uſe of Reaſon (which is commonly preſumed after ſeven Years of Age) that he may, or even ought to receive, becauſe of the Command of *Chriſt*, St. *John* vi. 54. So *Suares Navarrus*, &c.

Q. What is the Effects of the bleſſed Sacrament in the worthy Receivers?

A. It is the Food, Nouriſhment, Strength and Life of the Soul, by ſupplying it with ſanctifying Grace, by repairing its Forces, by arming it againſt its Paſſions and Concupiſcences, by maintaining it at preſent in the Life of Grace, and bringing it to Life and Glory everlaſting; according to thoſe Words of our Saviour, St. *John* vi. 51. *The bread that I will give is my fleſh, for the life of the world*: and *ver.* 58. *He that eateth of this bread ſhall live for ever.*

SECT. VIII.—*Of the Worſhip of* Chriſt *in this Sacrament: And alſo of Benediction and Proceſſions.*

Q. WHAT Kind of Honour is due to this bleſſed Sacrament?

A. Divine Honour and Adoration, inaſmuch as it contains truly and really the Divine Perſon of *Jeſus Chriſt*, the Son of God; who, as he is truly God, ought moſt certainly to be adored, whereſoever he is.

Q. Is there no Danger of Idolatry in this Practice?

A. No certainly; becauſe this Honour is not paid to the outward Veil, or the Sacramental Signs, but to *Jeſus Chriſt*, who lies hidden there: Now *Jeſus Chriſt* is no Idol, but the true and living God.

Q. But

Q. But if the Doctrine of the real Preſence and Tranſubſtantiation ſhould not be true, ſhould we not then at leaſt be guilty of Idolatry?

A. We are as poſitively certain, by divine Faith, of the Truth of the Doctrine of the real Preſence and of Tranſubſtantiation, as Proteſtants can be of the Divinity of *Jeſus Chriſt*; and therefore we are as far from the Danger of Idolatry in worſhipping *Chriſt* in the Sacrament, as they are in worſhipping him in Heaven. I ſhall add, for their further Satisfaction, that ſome of their beſt Divines have declared us to be free from all Danger of Idolatry in worſhipping *Chriſt* in this Sacrament; as they may find in Dr. *Jeremy Taylor's Liberty of Propheſying*, Sect. 20. Num. 26. and Mr. *Thorndike's Juſt Weights and Meaſures*, c. 19. p. 125. Dr. *Taylor's* Words on this Subject deſerve to be remarked. He writes as follows: "Idolatry is "a forſaking the true God, and giving divine Wor- "ſhip to a Creature, or to an Idol, that is, to an ima- "ginary God.—Now it is evident, that the Object of "their [the Catholicks] Adoration, in the bleſſed Sa- "craments, is the only true and eternal God, hypoſti- "ſtically joined with his holy Humanity, which Huma- "nity they believe actually preſent under the Veil of "the Sacramental Signs. And if they thought him "not preſent, they are ſo far from worſhipping the "Bread in this Caſe, that themſelves profeſs it Ido- "latry to do ſo. Which is a Demonſtration, that their "Soul has nothing in it that is idolatrical; the Will "has nothing in it but what is a great Enemy to Ido- "latry; and nothing burns in Hell but proper Will." So far this learned Proteſtant Prelate.

Q. Why does the Catholick Church reſerve the bleſſed Sacrament in her Churches?

A. She reſerves the bleſſed Sacrament in her Tabernacles upon her Altars, partly that ſhe may have it there to carry to the Sick at all Hours, whenever they ſhall be in Need of it; and partly for the Comfort of her Children, who by this Means have *Jeſus Chriſt* always amongſt them, and may come when they pleaſe

to

to visit him. This Custom of reserving the blessed Sacrament is as ancient as Christianity, as appears from the most * certain monuments of Antiquity. And it is upon Account of the blessed Sacrament reserved in the Tabernacle, that a Lamp hangs before the Altar to burn there Day and Night, and that we kneel as often as we pass before the Tabernacle.

Q. Why is the blessed Sacrament, upon certain Days, exposed to the View of the People, in a *Remonstrance* set up upon the Altar?

A. It is to invite the People to come there to adore *Jesus Christ*, and to excite in them a greater Devotion by the Sight of their Lord, veiled in their sacred Mysteries.

Q. What is the Meaning of the *Benediction* given on certain Days?

A. It is a Devotion practised by the Church, in order to give Adoration, Praise and Blessing to God, for his infinite Goodness and Love testified to us in the Institution of the blessed Sacrament, and to receive at the same Time the *Benediction* or *Blessing* of our Lord here present,

Q. Why is the blessed Sacrament sometimes carried in solemn Procession through the Streets?

A. To honour our Lord there Present with a Kind of *Triumph*, and thereby to make him some Sort of Amends for the Injuries and Affronts which are so frequently offered to this divine Sacrament; and to obtain his Blessing for all those Places through which he passes.

CHAP. VI.—*Of the Sacrifice of the Mass.*

Q. WHAT do you mean by the *Mass?*

A. The *Mass* is the Liturgy of the Catholick Church, and consists in the Consecration or Change of the Bread and Wine into the Body and Blood of *Christ*, and the offering up of this same Body

* Tertullian, L. 2. ad Uxorem, C. 5. St. Cyprian, L. de Lapsis, &c.

and

and Blood to God by the Miniſtry of the Prieſt for a perpetual Memorial of *Chriſt*'s Sacrifice upon the Croſs, and a Continuation of the ſame till the End of the World, according to the Words of the Apoſtle, 1 *Cor.* xi. 26, *As often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.*

Q. Why is this Liturgy called the *Maſs?*

A. Some think this Word is derived from the *Hebrew*, Word *Miſſach*, Deut. xvi. which ſignifies a *voluntary Offering*; others are of Opinion, that it is derived from the *Miſſa* or *Miſſio*, that is, from the *Diſmiſſion* of the Catechumens and others, who were not permitted anciently to be preſent at this Sacrifice. But be this as it will, the Name is of very ancient Uſe in the Church, as appears from St. *Ambroſe*, *L.* 2. *Epiſt.* 14. *ad Sororem*; St. *Leo*, *Epiſt.* 81. *ad Dioſcorum*; and St. *Gregory*, *Hom.* 6. *in Evangelia.*

Q. Is the *Maſs properly a Sacrifice?*

A. Yes, it is.

Q. What do you mean by a *Sacrifice?*

A. A *Sacrifice*, *properly* ſo called, is the Oblation or Offering of ſome ſenſible Thing made to God by a lawful Miniſter, to acknowledge, by the Deſtruction or other Change in the Thing offered, the ſovereign Power of God, and to render him the Homage due to his ſupreme Majeſty.

Q. How then is the *Maſs* a *Sacrifice*?

A. Becauſe it is an Oblation of the Body and Blood of *Jeſus Chriſt* offered under the outward and ſenſible Signs of Bread and Wine, to God by the Miniſtry of the Prieſts of the Church lawfully conſecrated and empowered by *Chriſt*; and this Oblation is accompanied with a real *Change* and *Deſtruction* of the Bread and Wine, by the Conſecration and Change of them into the Body and Blood of *Chriſt*, and a real *exhibiting* of *Chriſt*, our *Victim*, heretofore immolated upon the Croſs, and here myſtically dying in the ſeparate Conſecration of the two different *Species*; and this Oblation is made to God to acknowledge his Sovereign Power, to render him our Homage, and for all

all the other Ends for which Sacrifice is offered to his divine Majeſty.

Q. What are the Ends for which Sacrifice of old was offered, and is ſtill to be offered to God?

A. For theſe four Ends; *1ſt*, For God's own Honour and Glory, by acknowledging his Sovereignty, and paying him our Homage; *2dly*, To give God Thanks for all his Bleſſings; *3dly*, To beg Pardon for our Sins; *4thly*, To obtain Grace and all Bleſſings from his divine Majeſty.

Q. Have the Servants of God from the Beginning of the World, been always accuſtomed to honour him with their Sacrifices?

A. Yes, they have. Witneſs the Sacrifice of *Abel*, *Gen.* iv. the Sacrifice of *Noah*, *Gen.* viii. the Sacrifice of *Melchiſedech*, *Gen.* xiv. the Sacrifices of *Abraham*, *Gen.* xv. and xxii. the Sacrifices of *Job*, ch. i. and xlii. and the many different Kinds of Sacrifices preſcribed in the Law of *Moſes*. Of theſe ancient Sacrifices ſome were *Holocauſts*, or *whole Burnt-offerings*, in which the Victim or Hoſt was wholly conſumed by Fire, and thereby given fully to God, without Reſerve, for the more perfect Acknowledgment of his Sovereignty. Others were *Sin-offerings*, or Sacrifices offered for Sin: Others were *Pacific*, or *Peace-offerings*; and theſe were either offered in *Thankſgiving* for Bleſſings received, or for *obtaining* of Graces and Favours from the divine Majeſty. Again, ſome were *bloody* Sacrifices, in which the Victim was ſlain; others *unbloody*, as the Sacrifice of *Melchiſedech*, which was Bread and Wine, *Gen.* xiv. the Sacrifices of fine Flour with Oil and Frankincenſe, of unleavened Cakes, *&c.* preſcribed *Levit.* ii. of the *Scape-goat*, *Levit.* xvi, &c.

Q. Were theſe Sacrifices of the Law of Nature and of the Law of *Moſes* agreeable to the Divine Majeſty?

A. They were, as often as they were accompanied with the inward Sacrifice of the Heart; not for any Virtue or Efficacy that they had in themſelves, as being

ing but *weak and needy Elements*, but in View of the Sacrifice of *Chriſt*, of which they were Types and Figures, and in Conſideration of the Faith of thoſe that offered them, by which they believed in a *Redeemer* to come, whoſe blood alone was capable of reconciling them to God.

Q. Why are all theſe Sacrifices now aboliſhed?

A. Becauſe they were but Figures of the Sacrifice of *Chriſt*; and therefore were to give Place to his Sacrifice, as Figures to the Truth.

Q. How do you prove that theſe ancient Sacrifices had no Power nor Efficacy of themſelves, and were to make Way for another Sacrifice, *viz.* that of *Chriſt?*

A. This is evident from many Texts of Scripture; I ſhall only alledge one at preſent, *viz. Pſalm* xxxix. ſpoken in the Perſon of *Chriſt* to his Father: *Sacrifice and oblation thou didſt not deſire; but thou haſt pierced ears for me*, (or as St. Paul reads it, *Heb.* x. 5. *A body thou haſt fitted for me*) *burnt-offering and ſin-offering thou didſt not require, then ſaid I, behold I come.*

Q. What is then the Sacrifice of Chriſtians under the New Law?

A. We have no other Sacrifice but that of *Chriſt*, which he once offered upon the Croſs; and daily offers by the Miniſtry of his Prieſts upon the Altar in the Euchariſt.

Q. Is the Sacrifice of the Croſs and that of the Euchariſt the ſame Sacrifice, or two diſtinct Sacrifices?

A. It is the ſame Sacrifice; becauſe the *Victim* is the ſelf-ſame, *viz. Jeſus Chriſt*; and the *Prieſt* or principal Offerer is alſo the ſelf ſame *Jeſus Chriſt*; It is he that offers himſelf upon the Altar. The only Difference is the *Manner* of the Offering; becauſe in the Sacrifice of the Croſs *Chriſt* really died, and therefore that was a *bloody Sacrifice*; in the Sacrifice of the Altar, he only dies myſtically, and therefore this is an *unbloody Sacrifice.* I ſay he dies myſtically, inſomuch as his Death is repreſented in the conſecrating apart the Bread and Wine, to denote the ſhedding of his ſacred Blood from his Body at the Time of his Death.

Q. Why do you ſay that *Jeſus Chriſt* is the Prieſt that offers the Sacrifice of the Altar, ſince there is always another Prieſt to perform this Office?

A. Becauſe the Prieſt that officiates in the Maſs officiates as *Chriſt*'s Vicegerent, and in his Perſon; and therefore when he comes to the Conſecration of the Elements, in which this Sacrifice eſſentially conſiſts, he ſpeaks not in his own Name, but in the Name and Perſon of *Chriſt*, ſaying, *This is* MY *Body*, *This is the Chalice of* MY *Blood*, *&c.* So that *Chriſt* himſelf is the principal Prieſt; the Officiant only acts by his Authority, in his Name and Perſon.

Q. But what Need was there of the Sacrifice of the Altar, ſince we were fully redeemed by the Sacrifice of the Croſs?

A. *1ſt*, That we might have in the Sacrifice of the Altar a ſtanding Memorial of the Death of *Chriſt*. *2dly*, That by the Sacrifice of the Altar the Fruit of his Death might daily be applied to our Souls. *3dly*, That his Children might have until the End of the World an external Sacrifice, in which they might join together in the outward Worſhip of Religion; as the Servants of God from the Beginning of the World had always done. *4thly*, That in and by this Sacrifice they might unite themſelves daily with their High-Prieſt and Victim *Chriſt Jeſus*; and daily anſwer the four Ends of Sacrifice.

Q. What Proofs have you that the *Maſs* is *properly* a Sacrifice?

A. Becauſe, as we learn from many plain Texts of Scripture quoted in the foregoing Chapter, and from the perpetual Tradition of the univerſal Church, in Conſecration of the Holy Euchariſt, the Bread and Wine are really changed into the Body and Blood of *Chriſt*; and conſequently in and by this Conſecration, the real Body and Blood of *Chriſt*, our Victim, which for us was immolated upon the Croſs, is in the Maſs exhibited and preſented to God. Therefore the Maſs is properly a Sacrifice, and the ſame Sacrifice as that

which

which *Chriſt* offered upon the Croſs. And that this Sacrifice is *propitiatory* for the obtaining of the Remiſſion of our Sins, we learn from the very Words of *Chriſt* our Lord, at the firſt Inſtitution of it, at his laſt Supper, when in the Conſecration of the Elements, ſpeaking in the preſent Tenſe, he tells us, (as his Words are in the original *Greek*) *This is my Body which is broken*, or *ſacrificed for you*, 1 Cor. xi. 24 *This is my Blood of the New Teſtament which* is *ſhed for many for the remiſſion of ſins*, Matt. xxvi 28 St. Mark xiv. 24. or, *This cup is the New Teſtament in my Blood, which* (Cup) is *ſhed for you*, viz. for the Remiſſion of your Sins, St *Luke* xxii. 19, 20.

Q. Have you any other Texts of Scripture for the Sacrifice of the *Maſs*?

A. Yes, beſides many Figures of this Sacrifice in the *Old Teſtament* (of which the moſt evident is that of the *Bread* and *Wine* offered by *Melchiſedech* the Prieſt of the moſt high God, *Gen.* xiv. *According to whoſe Order* Chriſt is ſaid to be *Prieſt for ever*, Pſal. cx. and that as the holy Fathers * take Notice, by reaſon of this Sacrifice of the Euchariſt) we have the Prophecy of *Malachi*, Chap. i. 10, 11. where God, rejecting the Jewiſh Sacrifices, declares his Acceptance of the Sacrifice or *Pure Offering* which ſhould be made to him *in every Place* among the *Gentiles*; which Text the ancient Fathers, both *Greek* and *Latin*, urge to ſhew that the Euchariſt is a Sacrifice. See St. *Juſtin* in *Dialog. cum Tryphone*. St. *Irenæus*, *L.* 4. *c.* 32. St. *Chryſoſtome*, in *Pal.* 92. St. *Auguſtin*, *L.* 18. *de civitate De*, *c.* 35, &c.

In the *New Teſtament* we have in the Epiſtle to the Hebrews, where the Apoſtle throughout the whole Epiſtle having compared the Jewiſh Law with the Chriſtian Law, the Prieſthood of Aaron with that of

* St. Cyprian, Epiſt. 63. St. Chryſoſtome, Hom. 35. in Gen. St. Epiphanius, Hær, 35. St. Jerome, Epiſt. 126. ad Evang. St. Auguſtin, Conc. 1. in Pſ. 33. L. 15. de Civ. Dei, c. 22. L. 18. c. 35, &c. St. Cyril. Alex. L. 8. Glaphyr, Theodoret. Qu. 64. in Gen.

Chriſt (the Jewiſh Prieſthood with the Chriſtian Prieſthood), and the Jewiſh Sacrifices with the Chriſtian Sacrifice: and in all Things highly extolling the latter above the former, he ſays, *Heb.* xiii. 10. *We have an Altar*, (and conſequently a Sacrifice) *whereof they have no right to eat who ſerve the Tabernacle.* That is, they who continue in the Service of the Old Law. And, 1 *Cor* x. from ver. 14, to 21. the ſame Apoſtle makes a Parallel between the Partakers of the Chriſtian Sacrifice, and thoſe that partake of the *Jewiſh* or *Heatheniſh* Victims, ſo as evidently to ſuppoſe, that a Chriſtian Table, which he mentions, ver. 21. is an Altar, where *Chriſt* is myſtically immolated, and afterwards eaten by the Faithful, as in the *Jewiſh* and *Heatheniſh* Sacrifices the Victim was firſt offered on the Altar, and then eaten by the People. From whence the Apoſtle infers, that they who were partakers of this great Sacrifice of the Body and Blood of *Chriſt*, ver. 16. ought not to be Partakers with Devils, by eating of the Meats ſacrificed to Idols, ver. 21. The Sacrifice of the Maſs is alſo mentioned in the 13th Chapter of the *Acts* of the Apoſtles, ver. 2. where what we read in the Proteſtant Teſtament, *As they miniſtered to the Lord and faſted*, &c. in the *Greek* Original is, *as they were ſacrificing* λειτουργουντων *to the Lord, and faſting, the Holy Ghoſt ſaid, Separate me* Barnabas *and* Saul *for the work whereunto I have called them.* Where the Word which we have rendered *Engliſh Sacrifice*, is the ſelf-ſame which to this Day is uſed by the *Greeks* to expreſs the Sacrifice of the Maſs.

Beſides theſe Arguments from Scripture for the Sacrifices offered to God in the bleſſed Euchariſt, we have the Authority and the perpetual Tradition of the Church of God, from the Days of the Apoſtles. Witneſs the moſt ancient Liturgies of all the Churches and Nations, *Latins*, *Greeks*, *Goths*, *Syrians*, *Armenians*, *Egyptians*, *Ethiopians*, *Indians*, &c. Witneſs the manifold Teſtimonies of Councils and Fathers of all Ages; witneſs the frequent Uſe in all Chriſtian Antiquity

quity of the Names of *Altar*, *Sacrifice*, *Oblation*, *Prieſt*, &c. Witneſs, in fine, the univerſal Conſent of Chriſtians of all Denominations before *Luther*'s Time, in offering up the Euchariſt as a Sacrifice: which is a Matter of Fact that cannot be conteſted. To which if we add another Truth no leſs notorious, *viz.* that no one of our Adverſaries can pretend to aſſign the Time in which the Uſe of this Sacrifice firſt begun, we cannot have a more certain Proof of an Apoſtolical Tradition. It is the Rule which St. *Auguſtin* gives to diſcern Apoſtolical Traditions by, *L.* 4. *de Bapt. c.* 24.

Q. But does not St. *Paul* ſay, *Heb.* x. 14. that *Chriſt, by one offering, viz.* that of the Croſs, *hath perfected for ever them that are ſanctified.* What Room then can there be for the Sacrifice of the Maſs?

A. What the Apoſtle ſays is certainly true, that the Sacrifice of *Chriſt* upon the Croſs is that *one offering* by which we are perfected for ever, becauſe the whole World was redeemed by that one Sacrifice, and all other Means of our Sanctification or Salvation have their Force and Efficacy from that *one Offering*. Yet as that *one Offering*, by which *Chriſt hath perfected for ever them that are ſanctified*, is no Way injured by his Supplications, which as a Man he makes for us to his Father in Heaven; where as the ſame Apoſtle tells us, *Heb.* vii. 25. *He ever liveth to make interceſſion for us*; ſo neither is it any way injured, but highly honoured by the re-preſenting of the ſame Offering to God in the Sacrifice of the *Altar*.

Q. But the Apoſtle tells us, *Heb.* ix. 25. that *Chriſt* does *not offer himſelf often*: What ſay you to this?

A. He ſpeaks there of his offering himſelf in a bloody Manner, by dying for the Redemption of the World; which was to be but once. But though the Price of our Redemption was to be paid but once, yet the Fruit of it was to be daily applied to our Souls, by thoſe Means of Grace which *Chriſt* has left in his Church; that is, by his Sacraments and Sacrifice.

CHAP. VII.—*Of hearing Maſs: Where alſo of the Order and Ceremonies of the Maſs, and the Devotion proper for that Time.*

Q. ARE the Faithful obliged to be preſent at the Sacrifice of the Maſs?

A. They are obliged by a Precept of the Church, to be preſent thereat, upon all *Sundays* and Holidays.

Q. Why does the Church oblige all her Children to aſſiſt at the Sacrifice of the Maſs upon all *Sundays* and Holidays?

A. That as *Sundays* and Holidays are particularly ſet apart for the Worſhip of God, and the Sanctification of their Souls, they may anſwer theſe Ends by aſſembling together, on theſe Days, to commemorate the Death of *Chriſt*, and to offer to God this moſt ſolemn Worſhip of Sacrifice, by the Hands of the Prieſt, and of their High Prieſt *Chriſt Jeſus: 1ſt*, In Teſtimony of God's Sovereignty, and as a Homage due to his Divine Majeſty. *2dly*, To give Thanks for all his Bleſſings general and particular. *3dly*, To beg Mercy and Pardon for all their Sins. *4thly*, To obtain all neceſſary Graces, from the Fountain of all Grace.

Q. Why might not this as well be done without going to hear Maſs?

A. Becauſe, as we have ſeen in the foregoing Chapter, the Maſs is a Sacrifice inſtituted by *Chriſt* to be offered for all thoſe ends. And as in this Sacrifice *Chriſt* himſelf is both the Prieſt and the Victim, who here preſents to his eternal Father that ſame Body and Blood by which we were redeemed: it muſt be evident, that there can be no better Means of adoring God, and offering our Homage to him, than by uniting ourſelves to this Sacrifice of his only Son; no more acceptable Thankgiving, than that which is here offered by and through *Jeſus Chriſt*; no Means of obtaining Mercy and Pardon, comparable to this Oblation of thē Blood of the Lamb; in fine, no more ſeaſonable

able Time for obtaining the Favours of Heaven, than when we appear before the Throne of Grace with him and through him, in whom his Father is always *well pleaſed*.

Q. In what Diſpoſition of Soul ought Perſons then to go to hear Maſs?

A. They ought to go as if they were going to *Mount Calvary*, to be preſent at the Paſſion and Death of their Redeemer; ſince the Maſs is indeed the ſame Sacrifice as that which he there offered. And conſequently there can be no better Devotion for the Time of Maſs, than that which has relation to the Paſſion of *Chriſt*, which is therein commemorated and repreſented to the eternal Father. And all the Faithful, when they are at Maſs, ſhould endeavour to put their Souls in the like Diſpoſitions of *Adoration*, *Thankſgiving*, *Love*, and *Repentance for their Sins*, with which a good Chriſtian would have aſſiſted at the Sacrifice of the Croſs, had he been preſent there.

Q. What think you of thoſe, who, during the Time of Maſs, inſtead of attending to this great Sacrifice, ſuffer themſelves to be carried away with *wilful* Diſtractions?

A. Such as theſe do not hear Maſs, that is, they do not fulfil the Church Precept, nor ſatisfy the Obligation of the Day; but rather mock God, whilſt outwardly they pretend to honour him, and their Heart is far from him.

Q. What then do you ſay of thoſe, who, during the Time of Maſs, are laughing and talking; or paſs that Time in criminal Amuſements?

A. Theſe not only are guilty, like the former, of breaking the Church Precept; but alſo muſt anſwer for the Scandal that they give by their ill Example, and for their hindering others from attending to their Duty; as well as for their profaning theſe moſt ſacred Myſteries by ſuch unchriſtian Behaviour at this holy Time.

Q. I ſhould be glad, if you would explain to me the Order

Order and Ceremonies of the Maſs: And firſt, pray what is the Meaning of the Prieſt's Veſtments?

A. The Prieſt in ſaying Maſs repreſents the Perſon of *Chriſt*, who is the High Prieſt of the new Law; and the Maſs itſelf repreſents his Paſſion; and therefore the Prieſt puts on theſe Veſtments to repreſent thoſe with which *Chriſt* was ignominiouſly cloathed at the Time of his Paſſion. Thus for Inſtance, the *Amice* repreſents the Rag, with which the *Jews* muffled our Saviour's Face, when at every Blow they bid him propheſy who it was that ſtruck him, St. *Luke* xxii. 64.; the *Alb* repreſents the white Garment with which he was veſted by *Herod*; the *Girdle*, *Maniple*, and *Stole* repreſent the Cords and Bands with which he was bound in the different Stages of his Paſſion; the *Chaſuble*, or outward Veſtment, repreſents the Purple Garment with which he was cloathed as a mock King; upon the Back of which there is a Croſs, to repreſent that which *Chriſt* bore on his ſacred Shoulders: *Laſtly*, The Prieſt's *Tonſure or Crown* is to repreſent the Crown of Thorns which our Saviour wore. Moreover, as in the old Law, the Prieſts that were to officiate in ſacred Functions had, by the Appointment of God, *Veſtments* aſſigned for that Purpoſe, as well for the great Decency and Solemnity of the Divine Worſhip, as to ſignify and repreſent the Virtues which God required of his Miniſters; ſo it was proper, that in the Church of the New Teſtament *Chriſt*'s Miniſters ſhould, in their ſacred Functions, be diſtinguiſhed from the Laity by their ſacred *Veſtments*; which might alſo repreſent the Virtues which God requires in them; thus the *Amice*, which is firſt put upon the Head, repreſents divine *Hope*, which the Apoſtle calls the *Helmet of Salvation*; the *Alb*, Innocence of Life; the *Girdle* with which the Loins are begirt) *Purity and Chaſtity*; the *Maniple* (which is put on the left Arm) *Patient ſuffering*, the Labours of this mortal Life; the *Stole*, the ſweet Yoke of *Chriſt*, to be borne in this Life, in order to a happy

happy Immortality in the next; in fine, the *Chaſuble*, which, as uppermoſt covers all the reſt, the Virtue of *Charity*.

In theſe Veſtments the Church makes Uſe of five Colours; the *White*, on the Feaſts of our Lord, of the bleſſed Virgin, of the Angels, and of Saints, that were not Martyrs; the *Red*, on the Feaſts of Pentecoſt, of the Invention and Exaltation of the Croſs, and of the Apoſtles and Martyrs; the *Green*, on the greateſt Part of the *Sundays*; the *Violet*, in the penitential Times of the *Advent* and *Lent*, and upon *Vigils* and *Ember-days*; and the *Black*, upon *Good Friday*, and in the Maſſes for the Dead.

Q. Why is there always a Crucifix upon the Altar at the Time of the Maſs?

A. That as the Maſs is ſaid in Remembrance of *Chriſt*'s Paſſion and Death, the Prieſt and People may have always before their Eyes the Image that repreſents his Paſſion and Death.

Q. What is the Meaning of having lighted Candles upon the Altar at the Time of Maſs?

A. *1ſt*, To honour the Triumph of our King, which is there celebrated, by theſe Lights, which are Tokens of our *Joy*, and of his *Glory*. *2dly*, To denote the Light of *Faith*, with which we are to approach him.

Q. What is the Meaning of making a Reverence to the Altar?

A. *1ſt*. Becauſe the Altar is a Figure of *Chriſt*, who is not only our *Sacrifice* and our *High Prieſt*, but our *Altar* too, inaſmuch as we are to offer our Prayers and Sacrifices through him. *2dly*, Becauſe the Altar is the Seat of the divine Myſteries, and therefore deſerves our Reverence.

Q. What is the Meaning of the Uſe of *Incenſe*, in the Maſs, and other Offices of the Church?

A. Incenſe is an Emblem of Prayer, aſcending to God from a Heart inflamed with his Love, as the Smoke of the Incenſe aſcends on high from the Fire

of

of the Cenſer. Hence the Roal Prophet, *Pſal.* cxl. ſays, *Let my Prayer, O Lord, be directed like Incenſe in thy ſight.* And St. *John, in the Revelation*, Chap. v. 8 and Chap. viii. 4 ſaw the four and twenty Elders, and the Angel offering up to God, *Odours* and *Incenſe*, which were the Prayers of the Saints. Moreover, the Incenſing of the Altar, by the Prieſt, *&c.* is, according to the Uſe of the Church, a Token of Honour to the Thing that is *incenſed*; not of divine Honour, ſince we alſo incenſe the whole Choir and the People, but of a due Reſpect for the Things of God, for his Miniſters and People.

Q. What is the Uſe of Singing and of Organs in the divine Service?

A. To help to raiſe the Heart to Heaven, and to celebrate with greater Solemnity the divine Praiſes.

Q. Tell me now, if you pleaſe, the different Parts of the Maſs, and the Ceremonies thereof, that I may be the better inſtructed in this heavenly Sacrifice?

A. The Prieſt, ſtanding at the Foot of the Altar, having made a low Reverence, begins with the Sign of the Croſs, ſaying, *In Nomine Patris*, &c. *In the Name of the Father, and of the Son, and of the Holy Ghoſt*: and then recites alternately with the Clerk the 42d *Pſalm, Judica me, Deus*, &c. *Judge me, O God*, &c. compoſed by *David* in the Time that he was perſecuted by *Saul*, and kept at a Diſtance from the Tabernacle or Temple of God, and expreſſing his ardent Deſires and Hopes of approaching to God's Altar, and offering Praiſe and Sacrifice to him. And therefore this *Pſalm* is more proper here, as expreſſing the Sentiments of Soul with which we ought to come to this Holy Sacrifice.

2*dly*, The Prieſt, bowing down at the Foot of the Altar, ſays the *Confiteor*, or *General Confeſſion*, acknowledging his Sins to God, to the whole Court of Heaven, and to all the Faithful there aſſembled, and begging their Prayers to God for him: And the Clerk repeats the ſame in the Name of the People; to the End

that

that both Prieſt and People may diſpoſe themſelves for this great Sacrifice, by a ſincere Repentance of their Sins. Our Adverſaries object againſt this Form of Confeſſion, becauſe therein we confeſs our Sins to the Saints; as if this was giving them an Honour that belongs to God alone; not conſidering that the confeſſing of our Sins to any one, ſo far from being an Honour peculiar to God, is what we are directed in Scripture to do to one another, St. *James* v. 16. And accordingly, in this very Form which we call the *Confiteor*, we not only confeſs our Sins to God, and to his Saints, but the Prieſt alſo confeſſes to the People, and the People to the Prieſt.

3*dly*, The Prieſt in going up to the Altar, begs for himſelf and the People, that God would take away their Iniquities, that they may be worthy to enter into his Sanctuary. Then coming up to the Altar, he kiſſes it, in Reverence to *Chriſt*, of whom it is a Figure; and going to the Book, he reads what is called the *Introit*, or *Entrance* of the Maſs; which is different every Day, and generally an *Anthem* taken out of the Scripture, with the firſt Verſe of one of the *Pſalms*, and the *Gloria Patri*, to glorify the bleſſed Trinity.

4*thly*, He returns to the Middle of the Altar, and ſays alternatively with the Clerk the *Kyrie Eleiſon*, or, *Lord have Mercy on us*; which is ſaid three Times to God the Father; three Times *Chriſte Eleiſon*, or, *Chriſt have Mercy on us*, to God the Son; and three Times again *Kyrie Eleiſon*, to God the Holy Ghoſt. This frequent calling for Mercy teaches us the Neceſſity of approaching to this Sacrifice with a penitential Spirit, and that the beſt Devotion for this Beginning of the Maſs, is to offer up to God the Sacrifice of a contrite and humble Heart.

5*thly*, After the *Kyrie Eleiſon* the Prieſt recites the *Gloria in Excelſis*, or, *Glory be to God on High*, &c. being an excellent Hymn and Prayer to God, the Beginning of which was ſung by the Angels at the Birth of *Chriſt*. This being a Hymn of Joy, is omitted in the Maſſes for the Dead, and in the Penitential Times of

Advent,

Advent, Lent. &c. After this the Prieſt, turning about to the People, ſays, *Dominus Vobiſcum, The Lord be with you.* Anſw. *Et cum Spiritu tuo, And with thy Spirit.* Then returning to the Book, he ſays, *Oremus, Let us pray*; and then reads the *Collects* or Prayers of that Day, concluding them with the uſual Termination, *Per Dominum noſtrum*, &c. *Through our Lord Jeſus Chriſt*, &c. with which the Church commonly concludes all her Prayers, as hoping for no Mercy, Grace, or Bleſſing, but through our Saviour *Jeſus Chriſt.*

6thly, After the *Collects* is read the *Leſſon* or *Epiſtle* of the Day (and upon the *Wedneſdays* and *Saturdays* in the *Ember Weeks* ſeveral *Leſſons* or *Epiſtles*) at the End of which the Clerk Anſwers *Deo Gratias*, i. e. *Thanke be to God*; to give God Thanks for the heavenly Inſtructions contained in that divine Leſſon of Holy Writ. The *Leſſon* or *Epiſtle* is followed by the *Gradual* or *Tract*, conſiſting of ſome devout Verſes taken out of Scripture; to which are joined the *Alleluia's*, to praiſe God with Joy, excepting the Penitential Time between *Septuageſima* and *Eaſter*, for then *Alleluia* is not ſaid.

7thly, After the *Epiſtle* and *Gradual* the Book is removed to the other Side of the Altar, in order to read the *Goſpel* of the Day; which removal of the Book repreſents the paſſing from the preaching of the Old Law, figured by the *Leſſon* or *Epiſtle*, to the *Goſpel* of *Jeſus Chriſt*, publiſhed by the Preachers of the New Law. The Prieſt, before he reads the *Goſpel*, bowing down before the Middle of the Altar, prays that God would cleanſe his Heart and Lips, that he may be worthy to declare his Goſpel. At the Beginning of the *Goſpel* both Prieſt and People make the Sign of the Croſs, *1ſt*, Upon their Foreheads, to ſignify that they will not be aſhamed of the Croſs of *Chriſt*, and his Doctrine; *2dly*, Upon their Mouth, to ſignify that they will profeſs it with words; *3dly*, Upon their Breaſt, to ſignify that they will always keep it in their Hearts. During the Goſpel the People ſtand, to ſhew by this

Poſture

Poſture their Readineſs to go and do whatever they ſhall be commanded by their Saviour, in his Divine Word. At the End the Clerk anſwers in the Name of the People, *Laus tibi, Chriſte; Praiſe be to thee, O Chriſt*; to give Praiſe to our Redeemer for his heavenly Doctrine: And the Prieſt kiſſes the Book, in Reverence to thoſe ſacred Words which he has been reading out of it. In the high or ſolemn Maſs the *Goſpel* is ſung by a Deacon, and lighted Candles are held by the Acolytes on each Side, to denote the Light which *Chriſt* brought us by his Goſpel.

8*thly*. After the Goſpel, upon all *Sundays*, as alſo upon the Feaſts of our Lord, of the bleſſed Virgin, of the Apoſtles, and of the Doctors of the Church, the Prieſt ſtanding at the Middle of the Altar, recites the *Nicence Creed*, and kneels down at theſe Words, *Et Homo factus eſt, And he was made Man*, in Reverence to the Myſtery of our Lord's Incarnation. Then turning about to the People, he greets them with the uſual Salutation, *Dominus vobiſcum, The Lord be with you.* Anſ. *Et cum ſpiritu tuo, And with thy Spirit.* After which he reads a ſhort Sentence of Scripture called the *Offertory*, and then takes off the Veil from the Chalice, in order to proceed to the *offering* up the Bread and Wine for the Sacrifice.

9*thly*. He *offers* firſt the Bread upon the *Paten*, or little Plate; then pours the Wine into the *Chalice*, mingling with it a little Water, and *offers* that up in like Manner, begging that this Sacrifice may be accepted of by the Almighty for the Remiſſion of his Sins, for all there preſent, for all the Faithful living and dead, and for the Salvation of all the World. Then bowing down, he ſays, *In the Spirit of Humility, and in a contrite Mind, may we be received by thee, O Lord: And ſo may our Sacrifice be made this Day in thy Sight, that it may pleaſe thee, O Lord God.* Then he bleſſes the Bread and Wine with the Sign of the Croſs, invoking the Holy Ghoſt, ſaying, *Come thou the Sanctifier, the Almighty and Eternal God, and bleſs ✠ this Sacrifice prepared for thy Holy Name.* After

this he goes to the Corner of the Altar, and there waſhes the Tips of his Fingers, ſaying, *Lavabo*, &c. *I will waſh my Hands among the Innocent, and I will encompaſs thy Altar, O Lord*, &c. as in the latter Part of the 25th *Pſalm.* This waſhing of the Fingers denotes the Cleanneſs and Purity of Soul with which theſe divine Myſteries are to be celebrated; which ought to be ſuch, as not only to waſh away all greater Filth, but even the Duſt which ſticks to the Tips of our Fingers, by which are ſignified the ſmalleſt Faults and Imperfections.

10*thly*. After waſhing his Fingers, the Prieſt returns to the Middle of the Altar, and there bowing down, begs of the bleſſed Trinity to receive this Oblation in Memory of the Paſſion, Reſurrection and Aſcenſion of our Lord *Jeſus Chriſt*; and for an honourable Commemoration of the bleſſed Virgin, and of all the Saints, that they may intercede for us in Heaven, whoſe Memory we celebrate on Earth. Then turning about to the People, he ſays, *Orate Fratres*, &c. that is, *Brethren, pray that my Sacrifice and yours may be made acceptable in the Sight of God, the Father Almighty.* The Clerk anſwers in the Name of the People, *May the Lord receive this Sacrifice from thy Hands, to the Praiſe and Glory of his own Name, and for our Benefit, and that of all his Holy Church.*

11*thly*, Then the Prieſt ſays in a low Voice the Prayers called the *Secreta*, which correſpond to the *Collects* of the Day, and are different every Day. He concludes, by ſaying aloud, *Per omnia ſæcula ſæculorum*, that is, *World without End.* Anſw. *Amen.* Then after the uſual Salutation, *The Lord be with you.* Anſw. *And with thy Spirit*, he admoniſhes the People to *lift up their Hearts to God* [*Surſum Corda*] and to join with him in giving thanks to our Lord, [*Gratias agamus Domino Deo noſtro.*] To which the Clerk anſwers, *Dignum & juſtum eſt, It is meet and juſt.* Then follows the *Preface*, ſo called becauſe it ſerves as an Introduction to the Canon of the Maſs; in which, after ſolemnly acknowledging ourſelves bound in Duty

ever

ever to give thanks to God, through his Son *Jeſus Chriſt*, whoſe Majeſty all the Choirs of Angels ever praiſe and adore, we humbly beg Leave to have our Voices admitted together with theirs in that celeſtial Hymn, *Sanctus, Sanctus, Sanctus*, &c. i. e. *Holy, Holy, Holy, Lord God of Hoſts. The Heavens and the Earth are full of thy Glory. Hoſanna in the higheſt. Bleſſed is he that comes in the Name of the Lord, Hoſanna in the higheſt.*

1*othly*, After the *Preface* follows the *Canon* of the Maſs, or the moſt ſacred and ſolemn Part of this divine Service; which is read with a low Voice, as well to expreſs the Silence of *Chriſt* in his Paſſion, and his hiding at that Time his Glory and his Divinity, as to ſignify the vaſt Importance of that common Cauſe of all Mankind, which the Prieſt is then repreſenting as it were in ſecret to the Ear of God, and the Reverence and Awe with which both Prieſt and People ought to aſſiſt at theſe tremendous Myſteries. The *Canon* begins by invoking the Father of Mercies, through *Jeſus Chriſt* his Son, to accept this Sacrifice for the Holy Catholick Church, for the Pope, for the Biſhop, for the King, and for all the Profeſſors of the Catholick and Apoſtolick Faith, throughout the whole World. Then follows the *Memento*, or Commemoration of the Living, for whom in particular the Prieſt intends to offer up that Maſs, or who have been particularly recommended to his Prayers, *&c.* To which is ſubjoined a Remembrance of all there preſent, followed by ſolemn Commemoration of the bleſſed Virgin, the Apoſtles and Martyrs, and all the Saints, to honour their Memory, by naming them in the Sacred Myſteries, to communicate with them, and to beg of God the Help of their Interceſſion, through *Jeſus Chriſt* our Lord.

Then the Prieſt ſpreads his Hand over the Bread and Wine, which are to be conſecrated and changed into the Body and Blood of *Chriſt* (according to the ancient Ceremony preſcribed in the *Levitical* Law, *Levit.* i. 3, 4, 16. that the Prieſt, or Perſons, who of-

fered Sacrifice, ſhould lay their Hands upon the Victim, before it was immolated, and he begs that God would accept of this Oblation, which he makes in the Name of the whole Church, and that he would grant us Peace in this Life, and eternal Salvation in the next. Then he bleſſes the Bread and Wine with the Sign of the Croſs, a Ceremony frequently repeated in the Maſs, in Memory of *Chriſt*'s Paſſion, of which this Sacrifice is the Memorial; and to give us to underſtand that all Grace and Sanctity flow from the Croſs of *Chriſt*, (that is, from *Chriſt* crucified) and he prays that God would render this Oblation *bleſſed*, *received*, *approved*, *reaſonable* and *acceptable*, that it may be made to us the Body and Blood of his moſt beloved Son our *Lord Jeſus Chriſt*. Then he proceeds to the *Conſecration* and Change, firſt of the Bread into the Body of our Lord, and then of the Wine into his Blood; which Conſecration is made by the Words of *Chriſt* pronounced by the Prieſt in his Name, and as repreſenting his Perſon: and this is the chief Action of the Maſs, in which the very Eſſence of this Sacrifice conſiſts; becauſe, by the ſeparate Conſecration of the Bread and Wine, the Body and Blood of *Chriſt* are really exhibited and preſented to God, and *Chriſt* is myſtically immolated.

Immediately after the Conſecration follows the *Elevation*, firſt of the Hoſt, then of the Chalice, in Remembrance of *Chriſt*'s Elevation upon the Croſs, and that the People may adore their Lord veiled under theſe ſacred Signs. At the Elevation of the Chalice, the Prieſt recites thoſe Words of *Chriſt*, *As often as you ſhall do theſe things, you ſhall do them in Remembrance of me.* Then he goes on, making a ſolemn Commemoration of the Paſſion, Reſurrection and Aſcenſion of *Chriſt*, and begging of God to accept this Sacrifice, as he was pleaſed to accept the Oblations of *Abel*, *Abraham* and *Melchiſedech*; and to command that it may be preſented by his holy Angel upon the Altar above, in Preſence of his Divine Majeſty, for the Benefit

nefit of all thoſe that ſhall partake of the Myſteries here below.

Then the Prieſt makes the *Memento*, or Remembrance for the Dead; praying for all thoſe that are *gone before us with the Sign of Faith, and reſt in the Sleep of Peace*; and in particular for thoſe for whom he deſires to offer this Sacrifice, that God would grant them a *Place of Refreſhment, Light and Peace*, through *Jeſus Chriſt* our Lord. Then raiſing his Voice at *Nobis quoque peccatoribus, And to us Sinners*, &c. he ſtrikes his Breaſt, in Token of Repentance, like the humble Publican in the Goſpel, and begs of God Mercy and Pardon, and to be admitted into ſome Part and Society with the Holy Apoſtles and Martyrs, through *Chriſt* our Lord. He goes on, *By whom, O Lord, thou doſt always create, ſanctify, enliven, bleſs, and give us all theſe good Things.* Then kneeling down, and taking the ſacred Hoſt in his Hand, he makes the Sign of the Croſs with it over the Chalice, ſaying, *Through him, and with him, and in him, is to thee God the Father, in the Unity of the Holy Ghoſt, all Honour and Glory*; which laſt Words he pronounces elevating a little the Hoſt and Chalice from the Altar: and then kneels down, ſaying, with a loud Voice, *Per omnia ſæcula ſæculorum, For ever and ever. Anſw.* Amen.

13*thly*, After this follows the *Pater Noſter*, or Lord's Prayer, which is pronounced with a loud Voice; and in Token of the People's joining in this Prayer, the Clerk in their Name ſays aloud this laſt Petition, *Sed libera nos a Malo, But deliver us from Evil.* The Prieſt anſwers, *Amen*; and goes on with a loud Voice, begging that we may be delivered from all Evils paſt, preſent, and to come, and by the Interceſſion of the bleſſed Virgin and of all the Saints, be favoured with Peace in our Days, and ſecured from Sin and all Diſturbances, through *Jeſus Chriſt* our Lord. Then he breaks the Hoſt, in Imitation of *Chriſt*'s breaking the Bread before he gave it to his Diſciples, and in Remembrance of his Body being broken for us upon the Croſs; and

puts a Particle of it into the Chalice, ſaying to the People, *The Peace of the Lord be always with you.* Anſw. *And with thy Spirit.* This Ceremony of mixing a Particle of the Hoſt with the Species of Wine in the Chalice, repreſents the re-uniting of *Chriſt*'s Body, Blood and Soul at his Reſurrection; and the Prieſt's Wiſh or Prayer for *Peace*, at the Time of this Ceremony, puts us in Mind of, that *Pax vobis*, or *Peace be unto you*, which our Lord ſpake to his Diſciples when he firſt came to them after his Reſurrection, St. *John* xx. 19, 21, 26.

14*thly*, Then follows the *Agnus Dei*, &c. which the Prieſt pronounces three Times, ſtriking his Breaſt in Token of Repentance; the Words are, *Lamb of God, who takeſt away the Sins of the World, have Mercy on us.* At the third Time, inſtead of *have Mercy on us*, he ſays, *grant us Peace.* After the *Agnus Dei* follow three Prayers, which the Prieſt ſays to himſelf by Way of Preparation for receiving the bleſſed Sacrament. After which kneeling down, and then riſing, and taking up the bleſſed Sacrament, he three Times ſtrikes his Breaſt, ſaying, *Domine, non ſum dignus*, &c. *Lord, I am not worthy that thou ſhouldeſt enter under my Roof; but only ſay the Word, and my Soul ſhall be healed.* Then receiving the ſacred Hoſt, he ſays, *The Body of our Lord* Jeſus Chriſt *preſerve my Soul to everlaſting Life.* Amen. Having pauſed a while, he proceeds to the receiving of the Chalice, uſing the like Words, *The Blood of our Lord* Jeſus Chriſt, *&c.* Then follows the Communion of the People, if any are to receive.

15*thly*, After the Communion, the Prieſt takes firſt a little Wine into the Chalice, which is called *the firſt Ablution*, in order to conſume what remains of the conſecrated Species in the Chalice; and then takes a little Wine and Water, which is called the *ſecond Ablution*, and is poured upon his Fingers over the Chalice, to the End that no Particle of the bleſſed Sacrament may remain ſticking to his Fingers, but that all may be waſhed into the Chalice, and ſo received.

Then

Then wiping the Chalice, and covering it, he goes to the Book, and reads a Verſicle of the holy Scripture, called the *Communion*, becauſe it was uſed to be ſung in the high Maſs, at the Time that the People communicated. After this, he turns about to the People with the uſual Salutation, *Dominus vobiſcum*; and then returning to the Book, reads the *Collects* or Prayers called the *Poſt-communion:* After which he again greets the People with *Dominus vobiſcum*; and gives them leave to depart, with *Ite Miſſa eſt*, i. e. *Go, the Maſs is done.* Here, bowing before the Altar, he makes a ſhort Prayer to the bleſſed Trinity; and then gives his Bleſſing to all there preſent, in the Name of the ſame bleſſed Trinity, *Benedicat vos*, &c. *May the Almighty God, Father, ✠ Son and Holy Ghoſt, bleſs you.* He concludes by reading at the Corner of the Altar the Beginning of the Goſpel according to St. *John*, which the People hear ſtanding; but at theſe Words, *Verbum caro factum eſt, The Word was made Fleſh*, both Prieſt and People kneel, in Reverence to the Myſtery of *Chriſt*'s Incarnation. The Clerk at the End anſwers, *Deo Gratias, Thanks be to God.* And then the Prieſt departs from the Altar, reciting to himſelf the *Benedicite*, or the Canticle of the three Children, inviting all Creatures in Heaven and Earth to bleſs and praiſe our Lord.

Q. In what Manner ought the People to be employed during the Maſs?

A. In ſuch Prayers and Devotions as are moſt ſuitable to that Holy Sacrifice; which having ſo cloſe a Relation to the Paſſion of *Chriſt*, is then beſt heard when the Aſſiſtants turn the Attention and Affections of their Souls towards the Myſteries of the Paſſion of our Lord, which are then repreſented.

Q. Is it not a good Way of hearing Maſs, to accompany the Prieſt through every Part of it, ſo as to accommodate one's Devotion to what he is then about?

A. It is a very good and profitable Way: Not that the very Prayers of the Prieſt, eſpecially in the *Canon*

and

and *Conſecration*, are always proper for the People; but that in every Part of the Maſs it is proper that the People ſhould uſe ſuch Prayers as are adapted to what the Prieſt is then doing.

Q. What Kind of Prayers and Devotions then do you eſteem the beſt adapted to the ſeveral Parts of the Maſs?

A. I ſhould recommend, *1ſt*, In the Beginning of the Maſs an earneſt Application of the Soul to God, by way of begging his divine Grace for the worthily and profitably aſſiſting at this Sacrifice.

2dly, At the *Confiteor*, and what follows, till the *Kyrie Eleiſon* inclusively, I ſhould adviſe the Aſſiſtants to an humble Confeſſion of their Sins to God, with a moſt hearty Repentance, and earneſtly begging his Mercy.

3dly, At the *Gloria in Excelſis*, let them join in that heavenly Hymn, and excite their Souls to the Affections expreſſed therein.

4thly, At the *Collects* let them recommend to God their own Neceſſities, and thoſe of the whole Church.

5thly, At the *Epiſtle*, *Gradual* and *Goſpel*, either let them attend to the heavenly Leſſons contained in them; or, if they have not the Convenience for this, let them employ themſelves in giving Thanks to God for revealing to us his divine Truths, and inſtructing us not only by his Servants the Prophets and Apoſtles, but alſo by his Son; and begging of God that their Lives may be always conformable to the Maxims of his Goſpel.

6thly, At the *Credo*, let them recite it to themſelves, with a lively Faith of thoſe great Truths contained in it.

7thly, At the *Offertory*, let them join with the Prieſt in offering up firſt the *Hoſt*, and then the *Chalice*, for themſelves and for the whole Church; but let them at the ſame Time unite themſelves cloſely with their High-Prieſt *Chriſt Jeſus*, and with him, through him, and in him, offer up their Hearts and Souls to God,

God, to be conſecrated to his divine Service, and changed into him; and in particular, at the mingling of the Water with the Wine in the Chalice, let them pray for this happy Union with God.

8*thly*, At the *Lavabo*, when the Prieſt waſhes his Fingers at the Corner of the Altar, let them excite in their Souls a hearty Act of Repentance, and beg to be waſhed from their Sins in the Blood of the Lamb.

9*thly*, When the Prieſt turns about and ſays, *Orate Fratres*, let them pray that God would accept of that Oblation for his own Honour and their Salvation.

10*thly*, At the *Preface*, let them raiſe up their Hearts to God at *Surſum Corda*, and pour forth their Souls in Thankſgiving to him; joining themſelves with the heavenly Choirs, and with them humbly and fervently pronouncing the ſacred Hymn, *Sanctus*, &c. *Holy, Holy, Holy, Lord God of Hoſts*, &c.

11*thly*, During the *Canon* of the Maſs, let them, together with the Prieſt, and together with the inviſible Prieſt, *Chriſt Jeſus*, offer up the Sacrifice for the four Ends of Sacrifice, *viz.* 1. For God's Honour, Adoration and Glory. 2. In Thankſgiving for all his Benefits, and eſpecially for our Redemption through *Jeſus Chriſt*. 3. To obtain Mercy and Pardon through him for all our Sins. 4. To obtain all Graces and Bleſſings of which they ſtand in Need. Let them alſo join in the ſolemn Commemoration that is here made of the Paſſion, Reſurrection and Aſcenſion of the Son of God, and of the Glory of his Church triumphant in Heaven.

12*thly*, At the *Memento* for the Living, let them earneſtly recommend to God their Parents, Friends, Benefactors, &c. their Superiors ſpiritual and temporal; thoſe that have particularly deſired their Prayers; thoſe that are in their Agony, or other great Neceſſity, Temptation or Affliction; thoſe to whom they have given Scandal or ill Example; their Enemies and all Unbelievers and Sinners, that God may convert them;

in fine, all true Servants of God, and all ſuch for whom God would have them to pray.

13*thly*, At the *Conſecration* and *Elevation*, let them again offer themſelves to God with and through *Chriſt*, and with all the Reverence of their Souls adore their Lord, there really preſent under the Sacramental Veils.

14*thly*, At the *Memento* for the Dead, let them repreſent to the eternal Father this Victim, which takes away the Sins of the World, in Behalf of all the Faithful departed in the Communion of the Church, and particularly of their Relations, Friends, *&c.* and thoſe who ſtand moſt in Need of Prayers, or for whom God is beſt pleaſed that they ſhould pray.

15*thly*, At the *Pater Noſter*, let them join in that heavenly Prayer; begging in the firſt Petition [*Hallowed be thy Name*] the Honour and Glory of God's *Name*; in the ſecond Petition, the Propagation of his *Kingdom* here upon Earth, and that they may have a Share in his *Kingdom* in Heaven; in the third Petition, the perfect Acccompliſhment of his *Will* by all, and in all; in the fourth the Participation of the *Bread* of Life; in the fifth, the *Forgiveneſs* of their *Sins*; in the ſixth, the Grace of God againſt *Temptations*; and in the ſeventh, a *Deliverance* from all *Evils*.

16*thly*, At the *breaking of the Hoſt*, let them remember *Chriſt*'s Body broken for them upon the Croſs, and let them pray for that *Peace* which the Prieſt wiſhes them, with God, with their Neighbours, and with themſelves.

17*thly*, At *Agnus Dei*, &c. let them in the Spirit of Humility and Contrition beg Mercy and Pardon of their Sins.

18*thly*, During the following Prayers, and whilſt the Prieſt is receiving, let them make a *Spiritual Communion*, 1. By a lively *Faith* of the real Preſence of the Lamb of God ſlain for our Sins, and of the Abundance of Grace which he brings to thoſe that receive him worthily. 2. By an ardent *Deſire* of partaking of this Life-giving Food. 3. By *humbly* acknowledging

acknowledging at the *Domine non ſum dignus*, and heartily *bewailing* their Unworthineſs and Sins, which hinder them from daring to approach to this heavenly Table. 4. By fervent *Prayer*, begging that Chriſt would communicate to them ſome Share in thoſe Graces which he brings with him to the worthy Receiver, and that he would come at leaſt ſpiritually to their Souls, and take Poſſeſſion of them, and unite them to himſelf by an indiſſoluble Band of Love.

10*thly*, After the *Communion*, let them return *Thanks* to God for the Paſſion and Death of his Son, and for having been permitted to aſſiſt at theſe divine Myſteries; let them receive with Humility the Benediction given by the Prieſt in the Name of the bleſſed Trinity; let them beg Pardon for their Negligences and Diſtractions; and ſo offering themſelves and all their Undertakings to God, depart in Peace.

Q. What Advice would you give to thoſe who, through Indiſpoſition, or other unavoidable Impediments, are not able to aſſiſt at Maſs upon a *Sunday*, or Holiday?

A. I would adviſe them to endeavour to hear Maſs, at leaſt in Spirit, according to the *Method* preſcribed by Mr. *Gother*, *for the Abſent*, in the little Book of *Inſtructions and Devotions for hearing Maſs*.

Q. What if a Perſon, through the *abſolute* Neceſſity of his unhappy Circumſtances, ſhould be tied to a Place where he can never hear Maſs, do you think he might not then be allowed to join in Prayer with thoſe of another Communion, by way of ſupplying this Defect?

A. No, certainly: It is a Misfortune, and a great Misfortune, to be kept like *David*, when he was perſecuted by *Saul*, at a Diſtance from the Temple of God, and his ſacred Myſteries; but it would be a Crime to join one's ſelf upon that Account with an Heretical or Schiſmatical Congregation, whoſe Worſhip God rejects as ſacrilegious and impious. In ſuch a Caſe therefore a Chriſtian muſt ſerve his God alone to the beſt of his Power, by offering to him the

Homage

Homage of *Prayer*, *Adoration*, *Contrition*, &c. and muſt frequently hear Maſs in Spirit, by joining himſelf with all the Faithful throughout the Earth, where-ever they are offering to God that divine Sacrifice; ever ſighing after theſe heavenly Myſteries, and praying for his Delivery from that *Babylon*, which keeps him at a Diſtance from the Temple of God.

CHAP. VIII.—*Of ſaying Maſs in* Latin.

Q. IS it not a great Prejudice to the Faithful, that the Maſs is ſaid in *Latin*, which is a Language that the Generality of them do not underſtand?

A. It is no Prejudice to them at all, provided they be well inſtructed in the Nature of this Sacrifice, and taught (as we have explained above) how to accompany the Prieſt with Prayers and Devotions adapted to every Part of the Maſs; ſuch as they commonly have in their *Manuals* or other Prayer-Books. Hence it is viſible to any unprejudiced Eye, that there is far more Devotion amongſt Catholicks at Maſs, than there is amongſt Proteſtants at their *Common Prayer*.

Q. But is not the Maſs alſo a *Common Prayer*, that ought to be ſaid alike by all the Faithful?

A. It is a *Common Sacrifice*, that is offered *for all*, and in ſome Manner *by all*; but as for the particular Forms of Prayer uſed by the Prieſt in the Maſs, there is no Obligation for the Faithful to recite the ſame: All that God or his Church expects from them, is to aſſiſt at that Sacrifice with Attention and Devotion: And this they fully comply with when they endeavour to follow the Directions given above, and uſe ſuch Prayers as are beſt adapted to each Part of the Maſs; though they be not the ſelf-ſame as the Prieſt uſes.

Q. Can you explain to me by ſome Example how a Perſon may devoutly and profitably aſſiſt at this Sacrifice, though he be ignorant of the Prayers which the Prieſt is ſaying?

A. Yes:

A. Yes: What do you think if you or any good Chriſtian had been preſent upon *Mount Calvary*, when *Chriſt* was offering himſelf upon the Croſs a Sacrifice for the Sins of the whole World? Would not the very Sight of what was doing (provided that you had the ſame Faith in *Chriſt* as you now have) have ſufficed to excite in your Soul moſt lively Acts of *Love of God*, *Thankſgiving for ſo* great a Mercy, *Deteſtation of* your Sins, *&c.* though you could neither hear any Word from the Mouth of *Chriſt* your High-Prieſt, nor know in particular what paſſed in his Soul? Juſt ſo in the Maſs, which is the ſame Sacrifice as that which *Chriſt* offered upon the Croſs, becauſe both the Prieſt and the Victim are the ſame; it is abundantly ſufficient for the People's Devotion, to be well inſtructed in what is then doing, and to excite in their Souls ſuitable Acts of *Adoration*, *Thankſgiving*, *Repentance*, &c. though they underſtand not the particular Prayers uſed by the Prieſt at that Time.

I muſt add, that for the devoutly and profitably concurring in Sacrifice offered to God, it is not only not neceſſary that the People ſhould hear or recite the ſame Prayers with the Prieſt, but that even the very ſeeing of him, is more than God was pleaſed to require in his Law. Hence we find St. *Luke* i. 10. that *the whole multitude of the people were praying without*, when *Zacharias* went into the Temple to burn Incenſe. And *Levit.* xvi. 17. it was expreſsly ordered, that there ſhould be no Man in the Tabernacle or Temple when the High-Prieſt went with the Blood of the Victims into the Sanctuary to make Atonement.

Q. But does not St. *Paul*, 1 *Cor.* xiv. condemn the Uſe of *unknown Tongues* in the Liturgy of the Church?

A. He has not one Word in that whole Chapter of the *Liturgy* of the Church; but only reprehends the Abuſe of the Gift of Tongues, which ſome amongſt the *Corinthians* were guilty of, who, out of Oſtentation, affected to make Exhortations or extemporary Prayers in their Aſſemblies in Languages utterly unknown,

which for want of an Interpreter could be of no edification to the reſt of the Faithful. But this is far from being the Practice of the Catholick Church; where all Exhortations, Sermons, and ſuch like Inſtructions, are made in the vulgar Language; where no new unknown extemporary Prayers are recited, but the ancient publick Liturgy and Office of the Church, which by long Uſe are well known, at leaſt as to the Subſtance, by all the Faithful; where, in fine, there is no Want of Interpreters, ſince the People have the Church-Office interpreted in their ordinary Prayer Books; and the Paſtors are commanded to explain to them the Myſteries contained in the Maſs. *Council of* Trent, *Seſſ.* 22. *Chap.* 8.

Q. But why does the Church celebrate Maſs in *Latin*, rather than in the vulgar Language?

A. 1*ſt*, Becauſe it is her ancient Language, uſed in all her ſacred Offices, even from the Apoſtles Days, throughout all the *Weſtern* Parts of the World; and therefore the Church, which hates *Novelty*, deſires to celebrate her Liturgy in the ſame Language as the Saints have done for ſo many Ages. 2*dly*, For a greater *Uniformity* in the publicſt Worſhip; that ſo a Chriſtian, in whatſoever Country he chances to be, may ſtill find the Liturgy performed in the ſame Manner, and in the ſame Language to which he is accuſtomed at Home: And the *Latin* is certainly of all Languages the moſt proper for this, as being the moſt univerſally ſtudied and known. 3*dly*, To avoid the Changes to which all vulgar Languages, as we find by Experience, are daily expoſed: For the Church is unwilling to be chopping and changing her Liturgy at every Turn of Language.

Q. Have any other Chriſtians beſides *Roman Catholicks* ever celebrated their Liturgy in a Language which the greater Part of the People did not underſtand?

A. Yes: It is the Practice of the *Greeks*, as we learn from *Alexander Roſs*, in his *View of the Religions of* Europe, *p.* 481.; and Mr. *Brerewood*, in his *Enquiries*, *Chap.*

Chap. 2. *p.* 12. It is the Practice of all other Sects of Chriſtians in the *Eaſt* and *South*, *viz.* of the *Armenians*, of the *Syrians*, of the *Neſtorians*, of the *Cophts*, or *Egyptians*, and of *Abaſſins*, or *Ethiopians*, who all uſe in their Liturgies their ancient Languages, which have long ſince ceaſed to be underſtood by the People; as we learn from Monſieur *Renaudot*, in his *Diſſertation on Oriental Liturgies*, *Chap.* 6. And as for Proteſtants, we learn from Dr. *Heylin's Hiſtory of the Reformation*, *p.* 128, &c. that in Queen *Elizabeth's* Time, "The *Iriſh* Parliament paſſed an Act for the Uniformity of Common-Prayer; with Permiſſion of ſaying "the ſame in *Latin*, where the Miniſter had not the "Knowledge of the *Engliſh* Tongue. But for tranſlating it into *Iriſh* there was no Care taken. The "People are required by that Statute, under ſeveral "Penalties, to frequent their Churches, and to be preſent at the Reading the *Engliſh* Liturgy, which they "underſtood no more than they do the Maſs. By "which Means.... we have furniſhed the *Papiſts* "with an excellent Argument againſt ourſelves, for "having the Divine Service celebrated in ſuch a "Language as the People do not underſtand." Thus Dr. *Heylin*.

CHAP. IX.—*Of the Sacrament of Penance: Of Confeſſion, and the Preparation for it: Of Abſolution*, &c.

Q. WHAT do you mean by the Sacrament of *Penance?*

A. An Inſtitution of *Chriſt*, by which the Sins are forgiven which we commit after Baptiſm.

Q. In what does this Inſtitution conſiſt?

A. On the Part of the Penitent, it conſiſts in theſe three Things, *viz. Contrition*, *Confeſſion*, and *Satisfaction*; and on the Part of the Miniſter, in the *Abſolution* pronounced by the Authority of *Jeſus Chriſt*. So that Penance is a Sacrament by which the Faithful, that have fallen into Sins, confeſſing the ſame with a true

Repentance, and a ſincere Purpoſe of making Satisfaction to God, are abſolved from their Sins by the Miniſter of God.

Q. How do you prove that the Miniſters of God have any ſuch Power as to abſolve Sinners from their Sins?

A. I prove it from St. *John* xx. 22, 23. where *Chriſt* ſaid to his Miniſters, *Receive ye the Holy Ghoſt; whoſe Sins you ſhall forgive, they are forgiven them; and whoſe Sins you ſhall retain, they are retained.* And St. *Matt.* xviii. 18. *Verily I ſay unto you, whatſoever ye ſhall bind on earth ſhall be bound in heaven, and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.*

Q. But was this Power given to any beſides the Apoſtles?

A. It was certainly given to them and to their Succeſſors to the End of the World; no leſs than the Commiſſion of preaching, baptizing, *&c.* which, though addreſſed to the Apoſtles, was certainly deſigned to continue with their Succeſſors the Paſtors of the Church for ever, according to that of *Chriſt, Matt.* xxviii. 20. *Lo, I am with you always, even till the end of the world.* And ſo the Proteſtant Church underſtands this Text, *in the Order for Viſitation of the Sick,* in the *Common-Prayer-Book,* where ſhe preſcribes a Form of Abſolution the ſame in Subſtance as that uſed in the Catholick Church, viz.

Our Lord Jeſus Chriſt, *who hath left Power to his Church to abſolve all Sinners who duly repent and believe in him, of his great Mercy forgive thee thine Offences: And by his Authority committed to me, I abſolve thee from all thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Amen.

Q. Is it then your Doctrine that any Man can forgive Sins?

A. We do not believe that any Man can forgive Sins *by his own Power,* as no Man *by his own Power* can raiſe the Dead to Life: Becauſe both the one and the other equally belong to *the Power of God.* But as God has ſometimes made Men his Inſtruments in raiſ-

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ing the Dead to Life; ſo we believe that he has been pleaſed to appoint that his Miniſters ſhould, in Virtue of his Commiſſion, as his Inſtruments, and *by his Power*, abſolve repenting Sinners: And as this is evident from the Texts above quoted, it muſt be a falſe Zeal, under Pretext of maintaining the Honour of God, to contradict this Commiſſion which he has evidently given to his Church.

Q. But will not Sinners thus be encouraged to go on in their evil Ways, upon the Confidence of being abſolved by the Paſtors of the Church, whenever they pleaſe, from their Sins?

A. The Paſtors of the Church have no Power to abſolve any one without a ſincere Repentance and a firm Purpoſe of a new Life; and therefore the Catholick Doctrine of Abſolution can be no Encouragement to any Man to go on in his Sins.

Q. What then is required on the Part of the Sinner, in order to obtain Forgiveneſs of his Sins in the Sacrament of Penance?

A. Three Things, *viz. Contrition*, *Confeſſion*, and *Satisfaction*. By *Contrition we mean a hearty Sorrow for having offended ſo good a God, with a firm Purpoſe of Amendment.* By *Confeſſion we mean a full and ſincere Accuſation made to God's Miniſter, of all mortal Sins, which, after a diligent Examination of Conſcience, a Perſon can call to his Remembrance.* By *Satisfaction we mean a faithful Performance of the Penance enjoined by the Prieſt.*

Q. What *Preparation* then do you recommend before *Confeſſion*, in order to diſcharge one's ſelf well of this important Duty?

A. A Perſon that is *preparing* himſelf for *Confeſſion*, has four Things to do before he goes to *Confeſſion*. *1ſt*, He muſt pray earneſtly to God for his divine Grace, that he may be enabled to make a true and good *Confeſſion*. *2dly*, He muſt carefully examine his Conſcience, in order to find out what Sins he has committed, and how often. *3dly*, He muſt take due

Time and Care to beg God's Pardon, and to procure a hearty Sorrow for his Sins. *4thly*, He muſt make firm Reſolutions with God's Grace to avoid the like Sins for the future, and to fly the immediate Occaſions of them.

Q. Why muſt he begin his Preparation by praying earneſtly to God for his divine Grace?

A. Becauſe a good *Confeſſion* is a Work of the utmoſt Importance, and withal a difficult Taſk, by Reaſon of the Pride of our Hearts, and that Fear and Shame which is natural to us, and which the Devil, who is a mortal Enemy to Confeſſion, ſeeks to improve with all his Power. And therefore a Chriſtian, that deſires to make a good *Confeſſion*, ought in the firſt Place to addreſs himſelf to God by fervent Prayer for his divine Aſſiſtance. And the more he finds the Enemy buſy to inſtill into him an unhappy Fear or Shame, the more earneſtly muſt implore the Mercy and Grace of God upon this Occaſion.

Q. In what Manner muſt a Perſon examine his Conſcience in order to make a good Confeſſion.

A. He muſt uſe a *Moral Diligence* to find out the Sins he has committed; which requires more or leſs Time and Care, according to the Length of Time from his laſt Confeſſion, and the greater or leſs Care that he uſually takes of the State of his Conſcience. The common Method of *Examination* is, to conſider what he has done againſt any of the Commandments of God; what Neglects there may have been of Church Precepts; how he has diſcharged himſelf of the common Duties of a Chriſtian, and of the particular Duties of his reſpective Station of Life; how far he has been guilty of any of the ſeven Sins, which are commonly called *Capital*, becauſe they are the Springs or Fountains from whence all our Sins flow, *&c.* And for the helping of a Perſon's Memory in this Regard, the Table of Sins, which is found in the Manual or other Prayer Books, may be of no ſmall Service.

Q. It

Q. Is a Perſon to examine himſelf as to the Number of Times that he has been guilty of this or that Sin?

A. Yes: Becauſe he is obliged to confeſs, as near as he can, the Number of his Sins. But in Sins of *Habit*, which have been of long ſtanding and very numerous, it will be enough to examine and confeſs the Length of Time that he has been ſubject to ſuch a Sin, and how many Times he has fallen into it, in a Day, Week or Month, one Time with another.

Q. What Method do you preſcribe to a Perſon in order to procure that hearty Sorrow for Sin, which is the moſt neceſſary Part of the Preparation for Confeſſion?

A. The beſt Method to procure it is to beg it heartily of God; for it muſt be his Gift: None but God can give that Change of Heart, which is ſo eſſential to a good Confeſſion; and he has been pleaſed to promiſe, St. *Matt.* vii. 7. *Aſk and it ſhall be given you: ſeek and you ſhall find: knock and it ſhall be opened unto you.* To this End alſo pious Meditations and Conſiderations, and devout Acts of Contrition, which are found in Books of Devotion, will much contribute, if read leiſurely and attentively, ſo as to ſink into the Heart. But becauſe many Perſons content themſelves with running over in haſte the *Prayer before Confeſſion*, which they meet with in their Books, with little or no Change in the Heart, which perhaps is grown hard by ſinful Habits, it is to be feared their Performances are too often nothing worth in the Sight of God.

Q. What then do you adviſe in the Caſe of *habitual Sinners*, in order to procure a true Change of Heart?

A. I adviſe them to a *Spiritual Retreat* for ſome Days, in which, being retired as much as poſſible from the Noiſe of the World, they may think upon the great Truths of Religion; of the End for which they came into the World; of the Benefits they have received from God; of the Enormity of Sin; of the ſudden paſſing away of all that this World admires; of the

four laſt Things; of the Paſſion of *Chriſt*, &c. that ſo the ſerious Conſideration of theſe great Truths, joined to Retirement and Prayer, may make a due Impreſſion on their Hearts, and effectually convert them to God. Thoſe whoſe Circumſtances will not permit them to make a regular *Retreat*, may at leaſt endeavour during ſome Days to think as often and as ſeriouſly as they can upon the Truths abovementioned; and by frequently and fervently calling upon the Father of Mercies, in the midſt of all their Employments, may hope to procure to themſelves the like Grace.

Q. What muſt be the chief Motives of a Sinner's Sorrow and Repentance, in order to qualify him for Abſolution?

A. Divines are not perfectly agreed in the Solution of this Query, but are all perfectly agreed in adviſing every one to aim at the beſt Motives he can; and that the beſt and ſafeſt Way is to renounce and deteſt our Sins for the Love of God above all Things.

Q. What do you mean by the Reſolution of Amendment, which you ſuppoſe to be a neceſſary Ingredient in the Preparation for Confeſſion?

A. I mean a full Determination of the Soul to fly for the future all wilful Sin, and the immediate Occaſions of it.

Q. What do you mean by the *immediate Occaſions of Sin?*

A. All ſuch Company, Places, Employments, Diverſions, Books, *&c.* which are apt to draw a Perſon to mortal Sin, either in Deed, or at leaſt in Thought.

Q. And is a Perſon indiſpenſably obliged to avoid all ſuch immediate Occaſions of Sin?

A. He is obliged to avoid them to the very utmoſt of his Power, according to the Goſpel-Rule, of parting even with a Hand or an Eye, that is an Occaſion of Offence to the Soul, St. *Matt.* xviii. 8, 9.

Q. What Scripture do you bring to recommend the Confeſſion of our Sins to God's Miniſters?

A. 1*ſt*,

A. 1*ſt*, The Precept of God *in the Old Teſtament*, Numb. v. 6, 7. *When a man or woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the Lord, and that perſon be guilty, then they ſhall confeſs their ſins which they have done*, &c. 2*dly*, The Example of the People that hearkened to the preaching of St. *John the Baptiſt*, who were baptized by him, *confeſſing their Sins*, St. *Matt.* iii. 6. 3*dly*, The Preſcription of St. *James* v. 16. *Confeſs your Sins one to another*; that is, to the *Prieſts* or *Elders* of the Church, whom the Apoſtle had ordered to be called for, *ver.* 14. 4*thly*, The Practice of the firſt Chriſtians, *Acts* xix. 18. *Many that believed came, and confeſſed and declared their deeds.*

Q. How do you prove that there is any Command of *Chriſt* for the Confeſſion of our Sins to his Miniſters?

A. I prove it from the Commiſſion which *Chriſt* has given to his Miniſters, S. *John* xx. 22, 23. *Receive ye the Holy Ghoſt: whoſoever ſins ye remit, they are remitted unto them, and whoſoever ſins ye retain, they are retained.* And St. *Matt.* xviii. 18. *Verily, I ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.* For it is evident, that this Commiſſion of binding or looſing, forgiving or retaining Sins, according to the Merits of the Cauſe and the Diſpoſition of the Penitent, cannot be rightly executed without taking Cognizance of the State of the Soul of him who deſires to be abſolved from his Sins, by virtue of this Commiſſion; and conſequently cannot be rightly executed without *Confeſſion*. So that we conclude with St. *Auguſtine* *, that to pretend it is enough to confeſs to God alone, is making void the *Power* of the *Keys* given to the Church, St. *Matt.* xvi. 19.; that it is contradicting the Goſpel, and making void the Commiſſion of *Chriſt*.

* Homil. 49. Inter. 50.

Q. Are

Q. Are Chriſtians then obliged to confeſs all their Sins to the Miniſters of *Chriſt*?

A. They are obliged to confeſs all ſuch Sins as are *mortal*, or of which they have Reaſon to doubt leſt they may be *mortal*; but they are not obliged to confeſs *venial* Sins, becauſe as theſe do not exclude men eternally from the Kingdom of Heaven, ſo there is not a ſtrict Obligation of having recourſe for the Remiſſion of them to the *Keys* of the Church.

Q. But by what Rule ſhall a Perſon be able to make a Judgment whether his Sins be *mortal* or *venial*?

A. All thoſe Sins are to be eſteem. l *mortal* which the Word of God repreſents to us as hateful to God, againſt which it pronounces a *Woe*, or of which it declares that ſuch as do thoſe Things ſhall not enter into the Kingdom of Heaven: Of theſe we have many Inſtances, *Rom.* i. 29, 30, 31. 1 *Cor.* vi. 9, 10. *Galat.* v. 19, 20, 21. *Epheſ.* v. 5. *Apocalypſe* xxi. 8. And in the *Old Teſtament*, *Iſai.* v. *Ezek.* xviii. *&c.* But though it be very eaſy to know that ſome Sins are *mortal*, and others but *venial*, yet to pretend to be able always perfectly to diſtinguiſh which are *mortal* and which are not, is above the Reach of the moſt able Divines; and therefore a prudent Chriſtian will not eaſily paſs over Sins in Confeſſion, under Pretence of their being *venial*, unleſs he be certain of it. And this caution is more particularly neceſſary in certain Caſes, where Perſons, being aſhamed to confeſs their Sins, are willing to perſuade themſelves they are but *venial*; for in ſuch Caſes it is much to be feared, leſt their Self-love ſhould bias their Judgment.

Q. Is it a great Crime to conceal, through Shame or Fear, any *mortal* Sin in Confeſſion?

A. Yes, it is a great Crime; becauſe it is telling a *Lie* to the Holy Ghoſt; for which Kind of Sin *Ananias* and *Saphira* were ſtruck dead by a juſt Judgment of God, *Acts* v. It is acting *deceitfully* with God, and that in a Matter of the utmoſt Conſequence. It is

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a *Sacrilege*, becauſe it is an Abuſe of the Sacrament of Penance, and is generally followed by another greater Sacrilege, in receiving unworthily the Body and Blood of *Chriſt*. And, what is ſtill more dreadful, ſuch Sinners ſeldom ſtop at the firſt bad Confeſſion, and Communion, but uſually go on for a long Time in theſe Sins, and very often die in them. But it is not only a great Crime to conceal one's Sins in Confeſſion, it is a great Folly and Madneſs too; becauſe ſuch Offenders, if they have not renounced their Faith, know very well that theſe Sins muſt be confeſſed, or that they muſt burn for them; and they cannot be ignorant, that theſe bad Confeſſions do but increaſe their Burthen, by adding to it the dreadful Guilt of repeated Sacrileges, which they will have far more Difficulty of confeſſing, than theſe very Sins of which they are now ſo much aſhamed.

Q. Have you any Inſtances in Church-Hiſtory of remarkable Judgments of God, upon thoſe that have preſumed to approach to the bleſſed Sacrament, without making a ſincere Confeſſion of their Sins?

A. Yes: We have ſeveral recorded by St. *Cyprian* [*L. de Lapſis*] and other grave Authors; but the moſt common, and indeed the moſt dreadful Puniſhment of theſe Sins, is a Blindneſs and Hardneſs of Heart, which God juſtly permits ſuch Sinners to fall into, and which is the broad Road to *final Impenitence*.

Q. Have you any Thing to offer by way of Encouragement to Sinners to confeſs their Sins ſincerely?

A. Yes: *1ſt*, The great Benefit that their Souls will reap in the *Remiſſion of their Sins*, promiſed by *Chriſt*, *Matt.* xviii. 18. and St. *John* xx. 22, 23. and the other Advantages which an humble Confeſſion of Sins brings along with it; ſuch as a preſent Comfort and Eaſe of Conſcience, a Remedy againſt future Sins, Directions and Preſcriptions from the Miniſter of God for the curing the ſpiritual Maladies of the Soul, *&c.* *2dly*, That by this ſhort paſſing Confuſion, which

which will laſt but a Moment, they will eſcape the dreadful Shame of having their Sins written on their Foreheads at the laſt Day to their Eternal Confuſion. 3*dly*, That the greater their Sins have been, the greater will be the Joy, as of the whole Court of Heaven, ſo of their Confeſſor here upon Earth, to ſee their ſincere Converſion to God teſtified by the humble Confeſſion of their moſt ſhameful *Sins:* Upon which Account, ſo far from thinking worſe of them, he will conceive far greater Hopes of their future Progreſs, and a more tender Affection for them. 4*thly*, That by the Law of God and his Church, whatever is declared in Confeſſion can never be diſcovered directly or indirectly to any one, upon any Account whatſoever, but remains an eternal Secret betwixt God and the penitent Soul; of which the Confeſſor cannot, even to ſave his own Life, make any Uſe at all to the Penitent's Diſcredit, Diſadvantage, or any other Grievance whatſoever. *Vide Decretum Innocentii XI. die* 18 *November*, *Anno* 1682.

Q. But ſuppoſe it has been the Sinner's Misfortune to haAe made a bad Confeſſion, or perhaps a great many bad Confeſſions, what muſt he do to repair this Fault, and to reinſtate himſelf in God's Grace?

A. He muſt apply himſelf to God by hearty Prayer for his Grace and Mercy, and ſo prepare himſelf to make a good general Confeſſion of all his Sins at leaſt from the Time of his going aſtray: Becauſe all the Confeſſions that he has made ſince he began to conceal his Sins were all ſacrilegious, and conſequently null and invalid; and therefore muſt be all repeated again.

Q. But is he obliged in this Caſe to confeſs again thoſe Sins which he has confeſſed before?

A. He is: Becauſe the concealing of any one *mortal* Sin in Confeſſion makes the *whole* Confeſſion nothing worth; and all the following Confeſſions, till this

this Fault is repaired, are null; and therefore they muſt all be made again. But if it be to the ſame Confeſſor, who has a confuſed Remembrance of the Sins before confeſſed, it may ſuffice for the Penitent to accuſe himſelf in general Terms of all that has been confeſſed before; and then to ſpecify in particular the Sins that have been omitted, together with the Number of the bad Confeſſions and Communions that have been made.

Q. Are there any other Caſes in which the Confeſſion is nothing worth, and conſequently muſt be made again, beſides the Caſe of concealing *mortal* Sin?

A. Yes: If the Penitent has taken no care to examine his Conſcience, or to procure the neceſſary Sorrow for his Sins, or a true Purpoſe of Amendment, his Confeſſion is good for nothing, and muſt be repeated; as alſo if the Prieſt to whom he has made his Confeſſion has not had the neceſſary Faculties and Approbation.

Q. What if the Penitent, through Forgetfulneſs, paſs over ſome *mortal* Sin in Confeſſion?

A. This Omiſſion, provided there was no conſiderable Negligence which gave Occaſion to it, does not make the Confeſſion invalid. But then the Sin that has been thus omitted muſt be confeſſed afterwards, when the Penitent remembers it; and if he remembers it before Communion, he ought to confeſs it before he goes to Communion; if he remembers it not till after Communion, he muſt confeſs it in his next Confeſſion.

Q. Is a Perſon obliged to confeſs the *Circumſtances* of his Sins?

A. He is obliged to confeſs ſuch *Circumſtances* as quite alter the Kind or Nature of the Sin; as alſo, according to many Divines, ſuch as very notoriouſly aggravate the guilt: But as for other *Circumſtances*, they need not be declared; and particularly in Sins of Unchaſtity it may ſometimes be dangerous to be too circumſtantial in expreſſing the Manner of the Sin.

Q. Would it be a Crime to neglect the Penance or Satisfaction enjoined by the Prieſt?

A. Yes, it would; the more becauſe we ought to regard the Penance enjoined as an Exchange which God makes of the eternal Puniſhments, which we have deſerved by Sin, into theſe ſmall penitential Works.

Q. Has the Church of God always enjoined Penances to Sinners?

A. Yes, ſhe has; and in the primitive Times much more ſevere than now, when three, ſeven, and ten Years of Penance, uſed to be impoſed for Sins of Impurity, Perjury, *&c.*

Q. Does the Church at preſent approve of giving ordinarily very ſlight Penances for very great Sins?

A. So far from it, that the Council of *Trent*, *Seſſ.* 14. *Chap.* 8. gives us to underſtand, that a Confeſſor, by ſuch exceſſive Indulgence, is in danger of drawing upon his own Head the Guilt of his Penitent's Sins; and declares, that a Prieſt ought to enjoin a ſuitable Penance, according to the Quality of the Crime, and the Penitent's Abilities.

Q. Ought the Penitent to content himſelf with performing the Penance enjoined, ſo as to take no farther Thought about making Satisfaction to God for his Sins?

A. No, by no Means; for it is to be feared, that the Penance enjoined is ſeldom ſufficient to take off all the Puniſhment due to God's Juſtice upon Account of our Sins; and it is certain, that the more a Penitent is touched with a hearty Sorrow for his Offences againſt God, the more he will be deſirous of making Satisfaction, and revenging upon himſelf, by penitential Severities, the Injury done to God by his Sins. Hence the Life of a good Chriſtian ought to be a perpetual Penance.

Q. What then do you recommend to a Penitent, beſides the Performance of his Penance, in order to cancel the Puniſhment due to his Sins, and to make Satisfaction to the Divine Juſtice?

A. I

A. I recommend to him, *1ſt*, Ever to maintain in himſelf a *penitential Spirit*, and in that Spirit to perform all his Prayers; daily offering up to God the Sacrifice of *a contrite and humble Heart*. *2dly*, I recommend to him *Alms-deeds*, both corporal and ſpiritual, according to his Ability. *3dly*, *Faſting*, and other Mortifications; eſpecially the retrenching all Superfluities in eating, drinking, and ſleeping; all unneceſſary Diverſions, and much more ſo all ſuch as are dangerous; all idle Curioſity, Vanity, *&c.* *4thly*, I recommend to him to have recourſe to *Indulgences*, and to perform with religious Exactneſs the Conditions thereunto required. *5thly*, In fine, I recommend to him to take from the Hands of God, in Part of Penance for his Sins, all Sickneſſes, Pains, Labours, and all other Croſſes whatſoever, and daily to offer them up to God, to be united to, and ſanctified by, the Sufferings and Death of *Jeſus Chriſt*.

Q. What is the Form and Manner of *Confeſſion*?

A. The Penitent, having duly prepared himſelf by Prayer, by a ſerious Examination of his Conſcience, and a hearty Contrition for his Sins, kneels down at the Confeſſion-Chair on one Side of the Prieſt, and making the Sign of the Croſs upon himſelf, aſks the Prieſt's Bleſſing, ſaying, *Pray, Father, give me your Bleſſing*. Then the Prieſt bleſſes him in the following Words: *The Lord be in thy Heart, and in thy Lips, that thou mayeſt truly and humbly confeſs all thy Sins in the Name of the Father, and of the Son, and of the Holy Ghoſt*. Amen. After which the Penitent ſays the *Confiteor*, in *Latin* or in *Engliſh*, as far as *Meâ Culpâ*, &c. and then accuſes himſelf of all his Sins, as to the Kind, Number, and aggravating Circumſtances; and concludes with this or the like Form: *Of theſe, and all other Sins of my whole Life, I beg Pardon of God, and Penance and Abſolution of you, my Ghoſtly Father*. And ſo he finiſhes the *Confiteor*, *Therefore I beſeech*, &c. And then attends to the Inſtructions given by the Prieſt, and humbly accepts the Penance enjoined.

Q. What is the Form of *Abſolution?*

A. *1ſt*, The Prieſt ſays, *May the Almighty God have Mercy on thee, and forgive thee thy Sins, and bring thee to Life everlaſting.* Amen.

Then ſtretching forth his Right-hand towards the Penitent, he ſays, *May the Almighty and Merciful Lord give thee Pardon, Abſolution and Remiſſion of thy Sins.* Amen.

Our Lord Jeſus Chriſt *abſolve thee; and I, by his Authority, abſolve thee, in the firſt Place, from every Bond of Excommunication or Interdict, as far as I have Power, and thou ſtandeſt in Need: In the next Place, I abſolve thee from all thy Sins, in the Name of the Father,* ✠ *and of the Son, and of the Holy Ghoſt.* Amen.

May the Paſſion of our Lord Jeſus Chriſt, *the Merits of the bleſſed Virgin* Mary, *and of all the Saints, and whatſoever Good thou ſhalt do, or whatſoever Evil thou ſhalt ſuffer, be to thee unto the Remiſſion of thy Sins, the Increaſe of Grace, and the Recompence of everlaſting Life.* Amen.

Q. In what Caſes is a Confeſſor to defer or deny Abſolution?

A. The Rule of the Church is to *defer* Abſolution, except in the Caſe of Neceſſity, to thoſe of whoſe Diſpoſition the Confeſſor has juſt Cauſe to doubt; and to *deny* Abſolution to thoſe who are certainly indiſpoſed for it; which is the Caſe of all ſuch as refuſe to forgive their Enemies, or to reſtore ill-gotten Goods, or to forſake the Habits or immediate Occaſions of Sin; or, in a Word, to comply with any Part of their Duty, to which they are obliged under *mortal* Sin. *Rit. Rom. de Sacramento Pœnitentiæ.*

Q. How do you prove, from all that has been ſaid, that *Penance*, i. e. the *Confeſſion* and *Abſolution* of Sinners, is properly a *Sacrament?*

A. Becauſe it is an *outward Sign of inward Grace, ordained by* Jeſus Chriſt; which is the very Notion and Definition of a *Sacrament:* The *outward Sign* is found in the Sinner's Confeſſion, and the Form of Abſolution pronounced

pronounced by the Prieſt; the *inward Grace* is the *Remiſſion of Sins*, promiſed by *Jeſus Chriſt*, St. *John* xx. 22, 23. and the Ordinance of *Chriſt* is gathered from the ſame Place, and from St. *Matt.* xviii. 18.

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Q. Be pleaſed to explain this a little farther?

A. That you may underſtand this the better, take Notice, that in Sin there are two Things; there is the Guilt of the Sin, and there is the Debt of Puniſhment due to God upon Account of the Sin. Now, upon the Sinner's Repentance and Confeſſion, the Sin is remitted as to the Guilt, and likewiſe as to the eternal Puniſhment in Hell, due to every mortal Sin; but the Repentance and Converſion is ſeldom ſo perfect, as to releaſe the Sinner from all Debt of Temporal Puniſhment due to God's Juſtice, which the Penitent muſt either diſcharge by the Way of Satisfaction and Penance; or, if he be deficient therein, he muſt expect to ſuffer hereafter, in Proportion to this Debt which he owes to the Divine Juſtice. Now an *Indulgence*,

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when duly obtained, is a releaſe from this debt of temporal Puniſhment due to the Divine Juſtice?

Q. How do you prove, that after the Guilt of Sin, and the eternal Puniſhment has been remitted, there remains oftentimes a Debt of temporal Puniſhment due to the Divine Juſtice?

A. I prove it, *1ſt*, From Scripture where, to omit other Inſtances, we find in the Caſe of King *David*, 2 *Sam.* xii. that although upon his Repentance the Prophet *Nathan* aſſured him, *ver.* 13. that *the Lord had put away his Sin*, yet he denounced unto him many temporal Puniſhments, which ſhould be inflicted by reaſon of this Sin, which accordingly afterwards enſued. See *ver.* 10, 11, 12, 14. *2dly*, I prove it from the perpetual Practice of the Church of God, of enjoining Penance to repenting Sinners, in order to cancel this Puniſhment due to their Sins.

Q. How do you prove that the Church has received a Power from *Chriſt* of diſcharging a penitent Sinner from this Debt of temporal Puniſhment which remains due upon Account of his Sins?

A. I prove it by that Promiſe of our Lord made to St. *Peter*, St. *Matt.* xvi. 19. *I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.* Which Promiſe, made without any Exception, Reſervation or Limitation, muſt needs imply a Power of looſing and releaſing all ſuch Bonds as might otherwiſe hinder or retard a Chriſtian Soul from entering Heaven.

Q. Did the Primitive Church ever practiſe any Thing of this Nature?

A. Yes, very frequently, in diſcharging Penitents, when there appeared juſt Cauſe for it, from a great Part of the Penance due to their Sins, as may be ſeen in *Tertullian*, St. *Cyprian*, and other ancient Monuments: And of this Nature was what St. *Paul* himſelf practiſed in *forgiving*, as he ſays, 2 *Cor.* ii. 10. *in the perſon of* Chriſt; that is, by the Power and Authority received from

from him, the inceſtuous *Corinthian*, without expecting his going through a larger Courſe of Penance.

Q. But were theſe primitive *Indulgences* underſtood to releaſe the Puniſhment due to Sin in the Sight of God, or only that which was enjoined by the Church in her penitential Canons?

A. Both one and the other, as often as they were granted upon a juſt cauſe; according to what our Lord had promiſed, St. *Matt.* xviii. 18. *Verily I ſay unto you, whatſoever you ſhall bind on earth, ſhall be bound in heaven; and whatſoever you ſhall looſe on earth, ſhall be looſed in heaven.*

Q. What Conditions are neceſſary for the Validity of an *Indulgence?*

A. On the Part of him that grants the *Indulgence*, beſides ſufficient Authority, it is neceſſary that there be a juſt Cauſe or Motive for the Grant; for, according to the common Doctrine of the beſt Divines, *Indulgences* granted without Cauſe will not be ratified by Almighty God. 2*dly*, On the Part of him that is to obtain the *Indulgence*, it is requiſite that he duly perform the Conditions preſcribed, ſuch as going to Confeſſion and Communion, Faſting, Alms, Prayer, &c: and that he be in the State of Grace; for it is in vain to expect the Remiſſion of the Puniſhment due to Sin, whilſt a Perſon continues in the Guilt of *mortal Sin.*

Q. Does an *Indulgence* ſo far remit all temporal Puniſhment, as to free a Penitent from all Obligation of doing Penance for his Sins?

A. No; for the Obligation of doing Penance for Sin, and leading a penitential Life, is an indiſpenſible Duty. Hence the Church uſually enjoins penitential Works, in order for obtaining of *Indulgences.* And the Opinion of the learned Cardinal *Cajetan*, and others, is highly probable, that one Condition for attaining to the Benefit of an *Indulgence*, in the Releaſe of the Puniſhment of the next Life, is a Diſpoſition to do Penance in this Life; for the Treaſure of the Church, out of which *Indulgences* are granted, is intended by

our great Maſter for the Relief of the Indigent; yet not ſo as to encourage the Lazy, who refuſe to labour at all for themſelves.

Q. Are you then of Opinion, that a Chriſtian receives no farther Benefit by an *Indulgence*, than he would do by the penitential Works which he performs for the obtaining that *Indulgence?*

A. I am far from being of that Opinion; for, according to that Way of thinking, no Benefit would be reaped from the *Indulgence*, but only from the Works performed for the obtaining of it: Whereas the Church of God has declared, in the Council of *Trent*, that *Indulgences are very wholeſome to Chriſtian People*, Seſſ. 25. But what many Divines maintain is, that, regularly ſpeaking, there is required, though not an Equality, yet ſome Proportion at leaſt between the Works to be done for the obtaining of an *Indulgence*, and the *Indulgence* itſelf: And this I believe to be true. See *Soto* in *4tum Diſt.* 21. *Q.* 2. *Art.* 2. and *Sylvius* in *Supplem. Q.* 25. *Art.* 2. *Quæſito* 2. *Concluſ.* 5.

Q. What is meant by the *Treaſure* of the Church, out of which *Indulgences* are ſaid to be granted?

A. The *Treaſure* of the Church, according to Divines, are the Merits and Satisfactions of *Chriſt* and his Saints; out of which the Church, when ſhe grants an *Indulgence* to her Children, offers to God an Equivalent for the Puniſhment which was due to the Divine Juſtice: For the Merits and Satisfaction of *Chriſt* are of infinite Value, and never to be exhauſted, and are the Source of all our Good; and the Merits and Satisfactions of the Saints, as they have their Value from *Chriſt*, and through him are accepted by the Father; ſo by the Communion, which all the Members of *Chriſt's* myſtical Body have one with another, are applicable to the Faithful upon Earth.

Q. What is meant by a *Plenary Indulgence?*

A. That which, when duly obtained, releaſes the whole Puniſhment that remained due upon Account of paſt Sins.

Q. What

Q. What is meant by an *Indulgence* of ſeven Years, or of forty Days?

A. By an *Indulgence* of ſo many Years or Days is meant the Remiſſion of the Penance of ſo many Years or Days, and conſequently of the Puniſhment correſponding to the Sins, which by the Canons of the Church would have required ſo many Years or Days of Penance, *Bellarmin L.* 1. *de Indulg. c.* 9. And thus, if it be true, that there ever were any Grants of *Indulgences* of a thouſand Years, or more, they are to be underſtood with relation to the Puniſhment correſponding to the Sins, which, according to the penitential Canons, would have required a thouſand or more Years of Penance. For ſince by theſe Canons ſeven or ten Years of Penance were uſually aſſigned for one mortal Sin of Luſt, Perjury, &c. it follows, that habitual Sinners, according to the Rigour of the Canons, muſt have been liable to great Numbers of Years of Penance, and perhaps ſome thouſands of Years: And though they could not be expected to live ſo long as to fulfil this Penance; yet, as by their Sins they had incurred a Debt of Puniſhment proportionable to ſo long a Time of Penance, theſe *Indulgences* of ſo many Years, if ever granted (which ſome call in Queſtion) were deſigned to releaſe them from this debt.

Q. What is the Meaning of *Indulgences* for the Dead?

A. They are not granted by Way of *Abſolution*, ſince the Paſtors of the Church have not that Juriſdiction over the Dead: But they are only available to the Faithful departed, by Way of *Suffrage*, or ſpiritual Succour, applied to their Souls out of the Treaſure of the Church.

Q. What is the Meaning of a *Jubilee?*

A. A *Jubilee*, ſo called from the Reſemblance it bears with the *Jubilee-Year* in the Old Law, *Levit.* xxv. and xxvii. (which was a Year of Remiſſion, in which Bondſmen were reſtored to Liberty, and every one returned to his Poſſeſſions) is a *plenary Indulgence* granted every twenty-fifth Year, as alſo upon other extraordinary

nary Occaſions, to ſuch as being truly penitent, ſhall worthily receive the bleſſed Sacrament, and perform the other Conditions of Faſting, Alms, and Prayer, uſually preſcribed at ſuch Times.

Q. What then is the Difference betwixt a *Jubilee* and any other *plenary Indulgence?*

A. A *Jubilee* is more ſolemn, and accompanied with certain Privileges, not uſually granted upon other Occaſions, with regard to the being abſolved by any approved Confeſſor from all Excommunications and other reſerved Caſes, and having Vows exchanged into the Performance of other Works of Piety. To which we may add, that as a *Jubilee* is extended to the whole Church, which at that Time joins as it were in a Body, in offering a holy Violence to Heaven by Prayers and penitential Works; and as the Cauſe for granting an *Indulgence* at ſuch Times is uſually more evident, and more or greater Works of Piety are preſcribed for the obtaining it, the *Indulgence* of conſequence is likely to be much more certain and ſecure.

Q. What are the Fruits which uſually are ſeen amongſt Catholicks at the Time of a *Jubilee?*

A. As at that Time the Church moſt preſſingly invites all Sinners to return to God with their whole Hearts, and encourages them by ſetting open her ſpiritual Treaſure in their Favour, ſo the moſt uſual Effects of a *Jubilee* are the Converſions of great Numbers of Sinners, and the multiplying of all Sorts of good Works amongſt the Faithful. So far it is from being true, that *Indulgences* are an Encouragement to Sin, or an Occaſion of a Neglect of good Works, as our Adverſaries unjuſtly object.

CHAP. XI.—*Of the Sacrament of Extreme Unction.*

Q. WHAT do you mean by *Extreme Unction?*

A. I mean the anointing of the Sick, preſcribed, St. *James* v. 14, 15. *Is any one Sick among you, let him call for the Prieſts of the Church, and let them pray*

pray over him, anointing him with Oil, in the nam of the Lord: and the prayer of faith ſhall ſave the ſick man, and the Lord ſhall raiſe him up; and if he be in Sins, they ſhall be forgiven him.

Q. How do you prove that this Anointing of the Sick is a *Sacrament?*

A. Becauſe it is an *outward Sign of an inward Grace*, or a divine Ordinance, to which is annexed a Promiſe of Grace in God's holy Word. The Anointing, together with the Prayers that accompany it, are the *outward Sign:* the *Ordinance of God* is found in the Words of St. *James* above quoted; the *inward Grace* is promiſed in the ſame Place, *The prayer of faith ſhall ſave the ſick man—and if he be in Sins, they ſhall be forgiven him.*

Q. How do you prove that this Ordinance was deſigned for all Ages, and not only for the Time of the Apoſtles?

A. Becauſe the Words of the Scripture, in which this Ordinance is contained, are no Way limited to the Apoſtles Time, no more than the Words of the Ordinance of Baptiſm, St. *Matt.* xxviii. and becauſe the Church of God, the beſt Interpreter of his Word and Ordinances, has practiſed it in all Ages.

Q. To what Kind of People is the Sacrament of *Extreme Unction* to be adminiſtered?

A. To thoſe who, after having come to the Uſe of Reaſon, are in danger of Death, by Sickneſs; but not to Children under the Age of Reaſon, nor to Perſons ſentenced to Death, *&c.*

Q. Can the ſame Perſon receive the Sacrament of *Extreme Unction* more than once?

A. Yes, but not in the ſame Illneſs, except it ſhould be of long Continuance, and that the State of the ſick Man ſhould be changed ſo as to recover out of the Danger, and then fall into the like Caſe again.

Q. What are the Effects and Fruits of the Sacrament of *Extreme Unction?*

A. *1ſt*, It remits Sins, at leaſt ſuch as are *venial*; for

for *mortal*, or deadly Sins muſt be remitted, before receiving *Extreme Unction*, by the Sacrament of Penance and Confeſſion. 2*dly*, It heals the Soul of its Infirmity and Weakneſs, and a certain Propenſion to Sin contracted by former Sins, which are apt to remain in the Soul, as the unhappy Relicks of Sin; and it helps to remove ſomething of the Debt of Puniſhment due to paſt Sins. 3*dly*, It imparts Strength to the Soul, to bear more eaſily the Illneſs of the Body, and arms it againſt the Attempts of its ſpiritual Enemies. 4*thly*, If it be expedient for the Good of the Soul, it often reſtores the Health of the Body.

Q. What Kind of Oil is that which is made Uſe of in the Sacrament of *Extreme Unction?*

A. Oil of Olives, ſolemnly bleſſed by the Biſhop every Year on *Maunday-Thurſday*.

Q. What is the Form and Manner of adminiſtering this Sacrament?

A. 1*ſt*, The Prieſt, having inſtructed and diſpoſed the ſick Perſon for this Sacrament, recites, if the Time permits, certain Prayers preſcribed in the *Ritual*, to beg God's Bleſſing upon the ſick Perſon, and that his Holy Angels may defend them that dwell in that Habitation from all Evil. 2*dly*, Is ſaid the *Confiteor*, or general Form of Confeſſion and Abſolution; and the Prieſt exhorts all preſent to join in Prayer for the Perſon that is ſick; and, if Opportunity permits, according to the Quality or Number of Perſons there preſent, to recite the ſeven Penitential Pſalms, with the Litanies, or other Prayers, upon this Occaſion. 3*dly*, The Prieſt, making three Times the Sign of the Croſs upon the ſick Perſon at the Name of the bleſſed Trinity, ſays, *In the Name of the Father, and of the Son, and of the Holy Ghoſt, may all Power of the Devils be extinguiſhed in thee, by the laying on of our Hands, and by the Invocatioa of all the Holy Angels, Archangels, Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors, Virgins, and all the Saints.* Amen. 4*thly*, Dipping his Thumb in the Holy Oil, he anoints the ſick Perſon,

in

in the Form of the Croſs, upon the Eyes, Ears, Noſe, Mouth, Hands and Feet; at each Anointing making Uſe of this Form of Prayer: *Through this Holy Unction, and his own moſt tender Mercy, may the Lord pardon thee whatſoever Sins thou haſt committed by the Sight.* Amen. And ſo of the *Hearing*, and the reſt, adapting the Form of the ſeveral Senſes. *5thly*, After this the Prieſt goes on: *Lord have Mercy on us. Chriſt have Mercy on us. Lord have Mercy on us. Our Father*, &c. *And lead us not into Temptation.* R. *But deliver us from Evil.* V. *Save thy Servant.* R. *Truſting in thee, O my God.* V. *O Lord, ſend him Help from thy Sanctuary.* R. *And do thou from* Sion *defend him.* V. *Be to him, O Lord, a Tower of Strength.* R. *From the Face of the Enemy.* V. *Let not the Enemy have any Power over him.* R. *Nor the Son of Iniquity be able to hurt him.* V. *Lord, hear my Prayer.* R. *And let my Cry come to thee.* V. *The Lord be with you.* R. *And with thy Spirit.*

Let us pray.

O Lord God, who haſt ſaid by thy Apoſtle James, Is any one ſick among you? Let him call for the Prieſts of the church, and let them pray over him, anointing him with Oil in the Name of the Lord; and the Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up; and if he be in Sins, they ſhall be remitted to him: *Heal, we beſeech thee, O our Redeemer, by the Grace of the Holy Ghoſt, the Maladies of this ſick Man, cure his Wounds, and forgive him his Sins; drive away from him all Pains of Mind and Body, and mercifully reſtore unto him perfect Health, both as to the interior and exterior; that being recovered by thy Mercy, he may return to his former Duties, who liveſt and reigneſt*, &c. Amen.

Let us pray.

LOOK down, we beſeech thee, O Lord, on thy Servant N. *fainting under the Infirmity of his Body, and refreſh a Soul which thou haſt created; that he, being*

improved by thy Chaſtiſements, may be ſaved by thy Medicine. Through Chriſt our Lord. Amen.

Let us pray.

O Holy Lord, Almighty Father, Everlaſting God, who, by imparting the Grace of thy Benediction to ſick Bodies, preſerveſt, according to the Multitude of thy Mercies, the Works of thy Hands; favourably attend to the Invocation of thy Name, and delivering thy Servant from his Illneſs, and reſtoring him to Health, raiſe him up by thy Right-hand, ſtrengthen him by thy Virtue, defend him by thy Power, and reſtore him with all deſired Proſperity to thy Holy Church. Through Chriſt our Lord. *Amen.*

As to what belongs to the *Order of the Viſitation of the Sick*, and the Prayers and Devotions proper upon that Occaſion, as alſo the *Manner of aſſiſting thoſe that are dying*, conſult the *Roman Ritual*; out of which I ſhall preſent you with the following Form of the Recommendation of a departing Soul.

CHAP. XII.—*The Order of the Recommendation of a Soul that is juſt departing.*

Q. WHAT is the Form or Order of the Recommendation of a Soul to God in its laſt Paſſage?

A. *1ſt.* There is a ſhort Litany recited, adapted to that Occaſion; then the following Prayers.

GO forth, O Chriſtian Soul, from this World, in the Name of God the Father Almighty, who created thee; in the Name of *Jeſus Chriſt*, the Son of the living God, who ſuffered for thee; in the Name of the Holy Ghoſt, who has been poured forth upon thee; in the Name of the Angels and Archangels; in the Name of the Thrones and Dominations; in the Name of the Principalities and Powers; in the Name of the Cherubim and Seraphim; in the Name of the Patriarchs and Prophets; in the Name of the Holy Apoſtles and Evangeliſts; in the Name of the Holy Martyrs and Confeſſors; in the Name of the Holy Monks

Monks and Hermits; in the Name of the Holy Virgins, and of all the Saints of God: May thy Place be this Day in Peace, and thy Abode in the Holy *Sion*. Through *Chriſt* our Lord. *Amen*.

O God moſt merciful, O God moſt clement, O God, who, according to the Multitude of thy tender Mercies, blotteſt out the Sins of the Penitent, and graciouſly remitteſt the Guilt of their paſt Offences; mercifully regard this thy Servant *N.* and vouchſafe to hear him, who with the whole Confeſſion of his Heart begs for the Remiſſion of all his Sins. Renew, O moſt merciful Father, whatever has been corrupted in him, through human Frailty, or violated through the Deceit of the Enemy; and aſſociate him as a Member of Redemption to the Unity of the Body of the Church. Have Compaſſion, O Lord, on his Sighs; have Compaſſion on his Tears; and admit him, who has no Hope but in thy Mercy, to the Sacrament of thy Reconciliation. Through *Chriſt* our Lord. *Amen*.

I Recommend thee, dear Brother, to the Almighty God, and commit thee to his Care, whoſe Creature thou art; that when thou ſhalt have paid the Debt of all Mankind by Death, thou mayeſt return to thy Maker, who formed thee of the Dirt of the Earth. When thy Soul therefore ſhall depart from the Body, may the reſplendent Multitude of the Angels meet thee; may the Court of Apoſtles come unto thee; may the triumphant Army of the Martyrs, clad in their white Robes, conduct thee; may the glorious Company of illuſtrious Confeſſors encompaſs thee; may the Choir of joyful Virgins receive thee; and mayeſt thou meet with a bleſſed Repoſe in the Boſom of the Patriarchs: May *Jeſus Chriſt* appear to thee with a mild and chearful Countenance, and order thee a Place amongſt thoſe that are to ſtand before him for ever. Mayeſt thou never know the Horror of Darkneſs, the Crackling of Flames, or racking Torments. May the moſt wicked Enemy, with all his evil Spirits, be forced to give Way; may he

tremble at thy Approach in the Company of Angels, and fly away into the vaſt *Chaos* of eternal Night. Let God ariſe, and his Enemies be diſperſed; and let them that hate him fly before his Face: Let them, like Smoke, come to nothing; and as Wax that melts before the Fire, ſo let Sinners periſh in the Sight of God; but may the Juſt feaſt and rejoice in his Sight. Let then all the Legions of Hell be confounded and put to Shame; and may none of the Miniſters of Satan dare to ſtop thee in thy Way. May Chriſt deliver thee from Torments, who was crucified for thee. May Chriſt deliver thee from eternal Death, who vouchſafed to die for thee. May Chriſt the Son of God place thee in the ever-pleaſing Greens of his Paradiſe, and may he, the true Shepherd, number thee amongſt his Sheep. May he abſolve thee from all thy Sins, and place thee at his Right-hand in the Lot of his Elect. Mayeſt thou ſee thy Redeemer Face to Face, and ſtanding always in his Preſence, behold with happy Eyes the moſt clear Truths. Mayeſt thou be placed among the Companies of the Bleſſed, and enjoy the Sweetneſs of the Contemplation of thy God for ever. *Amen.*

Receive thy Servant, O Lord, into the Place of Salvation, which he hopes for from thy Mercy. R. *Amen.*

Deliver, O Lord, the Soul of thy Servant from all the Perils of Hell, from all Pains and all Tribulations. R. *Amen.*

Deliver, O Lord, the Soul of thy Servant as thou deliveredeſt *Enoch* and *Elias* from the common Death of the World. R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredeſt *Noah* from the Flood. R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredſt *Abraham* from *Ur* of the *Chaldeans.* R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredeſt *Job* from his Sufferings. R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredeſt *Iſaac* from being ſacrificed by the Hand of his Father *Abraham.* R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredeſt *Lot* from *Sodom*, and the Fames of Fire R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredeſt *Moſes* from the Hands of *Pharaoh* King of *Egypt.* R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredeſt *Daniel* from the Lion's Den. R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredeſt the three Children from the fiery Furnace, and from the Hands of a wicked King. R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredeſt *Suſannah* from her falſe Accuſers. R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredeſt *David* from the Hands of King *Saul*, and from the Hands of *Goliah.* R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredeſt *Peter* and *Paul* out of Priſon. R. *Amen.*

And as thou deliveredeſt the moſt bleſſed Virgin and Martyr St. *Thecla* from the moſt dreadful Torments, ſo vouchſafe to deliver the Soul of this thy Servant, and make it rejoice with thee in the Happineſs of Heaven.

WE commend to thee, O Lord, the Soul of thy Servant *N.* And we beſeech thee, O Lord *Jeſus Chriſt*, the Saviour of the World, that thou wouldſt not refuſe to admit into the Boſom of thy Patriarchs, a Soul for which in thy Mercy thou was pleaſed to come down upon Earth. Own him for thy Creature, not made by any ſtrange Gods, but by thee, the only living and true God; for there is no other God but thee, and none that can equal thy Works. Let his Soul rejoice in thy Preſence, and remember not his former Iniquities and Exceſſes, the unhappy Effects of Paſſion or evil Concupiſcence; for although he has ſinned, he has not renounced the Father, Son, or Holy Ghoſt; but believed, and had a Zeal for God, and faithfully worſhipped him who made all Things.

REmember not, O Lord, we beſeech thee, the Sins of his Youth, and his Ignorances; but, according to thy great Mercy, be mindful of him in thy heavenly Glory. May the Heavens be opened to him, and may the Angels rejoice with him. Receive, O Lord, thy Servant into thy Kingdom. Let St. *Michael*, the Archangel of God, conduct him, who is the Chief of the heavenly Hoſt. Let the Holy Angels of God come to meet him, and carry him to the City of the heavenly *Jeruſalem*. May St. *Peter* the Apoſtle receive him, to whom God has given the Keys of the Kingdom of Heaven. May St. *Paul* the Apoſtle aſſiſt him, who was a Veſſel of Election. May St. *John*, the choſen Apoſtle of God, intercede for him, to whom were revealed the ſecrets of Heaven. May all the Holy Apoſtles pray for him, to whom our Lord gave the Power of binding and looſing. May all the Saints and Elect of God intercede for him, who in this World have ſuffered Torments for the Name of Chriſt; that being delivered from the Bonds of the Fleſh, he may deſerve to be admitted into the Glory of the Kingdom of Heaven: By the Bounty of our Lord *Jeſus Chriſt*, who, with the Father and the Holy Ghoſt, liveth and reigneth for ever and ever. *Amen.*

After which, if the ſick Perſon ſtill continues to labour in his Agony, it may be proper, as the Ritual *preſcribes, to continue reciting other Pſalms and Prayers adapted to thoſe Circumſtances.*

Q. What is the Meaning of the lighting a bleſſed Candle, and keeping it burning during a Perſon's Agony?

A. This Light repreſents the Light of Faith in which a Chriſtian dies, and the Light of Glory which he looks for. Beſides, theſe Candles are bleſſed by the Church, with a ſolemn Prayer to God to chaſe away the Devils from thoſe Places where they ſhall be lighted.

Q. What is the Form of bleſſing Candles?

A. The *Ritual* preſcribes the following Prayer.

V. Our

V. Our Help is in the Name of our Lord.
R. Who made Heaven and Earth.

Let us pray.

O Lord Jeſus Chriſt, Son of the living God, bleſs ✠ by our Prayers theſe Candles; pour forth upon them by the Virtue of the Holy ✠ Croſs thy heavenly Benediction, who haſt given them to Mankind to chaſe away Darkneſs; and may they receive ſuch a Bleſſing by the Sign of the Holy ✠ Croſs, that in what Place ſoever they ſhall be lighted or ſet up, the Rulers of Darkneſs with all their Miniſters may depart, and trembling fly away from thoſe Dwellings; nor preſume any more to diſturb or moleſt thoſe that ſerve thee, the Almighty God, who liveſt and reigneſt for ever, and ever. *Amen.*

Q. What is the Meaning of tolling the Paſſing Bell when a Perſon is expiring?

A. To admoniſh the Faithful to pray for him, that God may grant him a happy Paſſage.

CHAP. XIII.—*Of the Office of the Burial of the Dead.*

Q. WHAT is the Manner and Order of burying the Dead in the Catholic Church?

A. The Paſtor, or Pariſh Prieſt, accompanied by his Clericks, goes to the Houſe of the deceaſed, and having ſprinkled the Body or Coffin with Holy Water, recites the Anthem, *If thou ſhalt obſerve Iniquities, O Lord, O Lord who ſhall ſuſtain it*; with the 129th Pſalm, *De profundis, From the Depths I have cried*, &c. in the End of which he ſays, *Eternal Reſt give to him, O Lord.* R. *And let perpetual Light ſhine upon him.* Then he repeats the Anthem, *If thou ſhalt obſerve Iniquities*, &c.

After this, the Body is carried to the Church, the Clergy going before, two by two, after the Manner of a Proceſſion, and ſinging the 50th Pſalm, *Miſerere, Have Mercy on me, O God, according to thy great Mercy*, &c. and the People following the Corpſe, and praying in Silence for the deceaſed. When they are come to the Church, the Corpſe is ſet down in the middle of the

the Church, with the Feet towards the Altar (except the deceaſed was a Prieſt, in which Caſe the Head is to be towards the Altar) and Wax Tapers are lighted and ſet up round the Coffin. Then, if Time and Opportunity permit, is recited the *Dirge*, that is, the Office of the Mattins and Lauds for the Dead, followed by a ſolemn Maſs for the Soul of the deceaſed, according to the moſt ancient Cuſtom of the Univerſal Church.

The *Dirge* and Maſs being finiſhed, the Prieſt, ſtanding at the Head of the deceaſed, begins the Office of the Burial as follows:

ENTER not into Judgment with thy Servant, O Lord, for no Man ſhall be juſtified in thy Sight, except thou vouchſafe to grant him the Remiſſion of all his Sins. Let not therefore, we beſeech thee, the Sentence of thy Judgment fall upon him, whom the true Supplication of Chriſtian Faith recommendeth to thee: But by the Aſſiſtance of thy Grace let him eſcape the Judgment of thy Vengeance, who, whilſt he was living, was marked with the Sign of the Holy Trinity; who liveſt and reigneſt for ever and ever. *Amen.*

Then the Choir ſings the following Reſponſory.

DELIVER me, O Lord, from eternal Death, at that dreadful Day, when the Heavens and Earth ſhall be moved, when thou ſhalt come to judge the World by Fire. V. I am ſtruck with Trembling, and I fear, againſt the Day of Account, and of the Wrath to come; when the Heaven and the Earth ſhall be moved. V. That great and moſt bitter Day; when thou ſhalt come to judge the World by Fire. V. Eternal Reſt give to him, O Lord; and let perpetual Light ſhine upon him. Deliver me, O Lord, &c. as before, till the Verſe, I am ſtruck, &c.

Lord have Mercy on us, Chriſt have Mercy on us, Lord have Mercy on us. Our Father, &c. Here the Prieſt puts Incenſe in the Thurible, and then going round the Coffin, ſprinkles it with Holy Water, and afterwards incenſes the Body; and then concludes the Lord's Prayer. V. Lead us not into Temptation. R.

But

But deliver us from Evil. V. From the Gate of Hell, R. Deliver his Soul, O Lord. V. Let him Reſt in Peace. R. Amen. V. O Lord, hear my Prayer. R. And let my Cry come to thee. V. The Lord be with you. R. And with thy Spirit.

Let us pray.

O God, whoſe Property is always to ſhew Mercy, and to ſpare, we humbly beſeech thee for the Soul of thy Servant *N.* which thou haſt this Day commanded to depart out of this World; that thou wouldſt not deliver it up into the Hands of the Enemy, nor put it out of thy Memory unto the End; but that thou wouldſt order it to be received by the Holy Angels, and conducted to Paradiſe, its true Country; that ſince it has believed and hoped in thee, it may not ſuffer the Pains of Hell, but take Poſſeſſion of everlaſting Joys. Through Chriſt our Lord. *Amen.*

After this, whilſt the Body is carried towards the Place of its Interment, is ſung or ſaid the following Anthem.

MAY the Angels conduct thee into Paradiſe; may the Martyrs receive thee at thy coming, and bring thee to the Holy City of *Jeruſalem*; may the Choir of Angels receive thee, and mayeſt thou have eternal Reſt with *Lazarus*, who was formerly poor.

When they are come to the *Grave*, if it has not been bleſſed before, the Prieſt bleſſes it by the following Prayer; which is the ſame that we make Uſe of in this Kingdom, in the bleſſing the Mould or Earth, which we put into the Coffin with the Corpſe, in the private Burial-Office.

O God, by whoſe tender Mercy the Souls of the Faithful find Reſt, vouchſafe to bleſs this Tomb, and depute thy Holy Angels to guard it; and abſolve from all the Bonds of Sin the Souls of thoſe whoſe Bodies are here interred, that with thy Saints they may rejoice without End in thee. Through Chriſt our Lord. *Amen.*

Then the Prieſt ſprinkles with Holy Water, and afterwards incenſes both the Corpſe of the deceaſed and

and the Grave. Then whilſt the Body is put into the Earth, is ſung or ſaid the following Anthem, with the Canticle *Benedictus*, or the Song of *Zacharias*, St. *Luke* i, 65, &c.

I Am the Reſurrection and the Life, he that believeth in me, although he be dead, ſhall live; and every one that liveth and believeth in me, ſhall not die for ever. St. *John*. xi. 25.

Or elſe (as it is the Cuſtom in many Places) when the Body is put into the Earth, the Prieſt with the Aſſiſtants recite the Penitential Pſalm, *Miſerere*.

Then the Prieſt ſays, Lord have Mercy on us. Chriſt have Mercy on us. Lord have Mercy on us. Our Father, &c. [Here he ſprinkles the Body with Holy Water.] V. And lead us not into Temptation. R. But deliver us from Evil. V. From the Gate of Hell. R. Deliver his Soul, O Lord. V. Let him reſt in Peace. R. Amen. V. O Lord, hear my Prayer. R. And let my Cry come unto thee. V. The Lord be with you. R. And with thy Spirit.

Let us pray.

GRANT, O Lord, this Mercy to thy Servant deceaſed, that he (or ſhe) may not receive a Return of Puniſhment for his (or her) Deed, who in his (or her) Deſires has held faſt by thy Will; that as here true Faith has joined him (or her) to the Company of thy Faithful, ſo thy Mercy there may aſſociate him (or her) to the Choirs of Angels. Through Chriſt our Lord. *Amen*.

V. Eternal Reſt give to him, O Lord. R. And let perpetual Light ſhine upon him. V. Let him reſt in Peace. R. Amen. V. May his Soul, and the Souls of all the Faithful departed, through the Mercy of God, reſt in Peace. R. Amen.

Then the Prieſt, returning from the Grave, recites the Pſalm, *De profundis*, with the Anthem, *If thou ſhalt obſerve Iniquities, O Lord, O Lord, who ſhall ſuſtain it?*

CHAP.

CHAP. XIV.—*Of Prayers for the Dead, and of Purgatory.*

Q. WHAT is the Meaning of Prayers for the Dead?

A. Praying for the Dead is a Practice as ancient as Chriſtianity, received by Tradition from the Apoſtles, as appears by the moſt certain Monuments of Antiquity; and obſerved by the Synagogue, or Church of God, in the *Old Teſtament*, as appears from 2 *Machab.* xii. written long before *Chriſt*'s Time, and practiſed by the *Jews* to this Day. A Practice grounded upon Chriſtian Charity, which teaches us to pray for all that are in Neceſſity, and to implore God's Mercy for all that are capable of Mercy; which we have Reaſon to be convinced is the Caſe of many of our deceaſed Brethren, and therefore we pray for them.

Q. How do you prove that the Practice of praying for the Dead is as ancient as Chriſtianity?

A. From *Tertullian*, in his Book *Of the Soldier's Crown*, Chap. 3. written about a hundred Years after the Death of the Apoſtles; where he reckons the Oblations for the Dead upon their Anniverſary Days amongſt the immemorial Traditions obſerved by all Chriſtians: And in his Book *de Monogamiâ*, Chap. 10. where he affirms it to be the Duty of a Chriſtian Widow to *pray for the Soul of her* Huſband, *and to beg a Refreſhment for him, and to keep his Anniverſaries.* See St. *Cyprian*, *Epiſt.* 66. *Arnobius*, *L.* 4. *Euſebius. L.* 4. *de Vitâ Conſtantini*, *C.* 71. St. *Cyril* of *Jeruſalem*, *Catech. Myſtag.* 5. St. *Gregory Nazianzen*, *Orat.* 10, *&c.* Hence St. *John Chryſtome*, *Hom.* 3. upon the *Epiſtle to the Philippians*, tells us, the Apoſtles ordained that the Dead ſhould be commemorated in the ſacred Myſteries; and St. *Auguſtine*, *Serm.* 32. *de Verbis Apoſt.* § 2. that it was a Practice received from the Fathers, and obſerved by the univerſal Church. And it appears from St. *Epiphanius*, *Hær.* 75. that *Aerius* was ranked amongſt the Hereticks, by the Church in the fourth Century, for denying that the Prayers of the Living did the Dead any Good.

Q. Is

Q. Is it any Argument, in favour of Prayers for the Dead, that it was practiſed by *Judas Machabæus*, and by the *Jews* before the coming of *Chriſt*?

A. Yes, a very great Argument; *1ſt*, Becauſe this Practice is expreſsly approved in the 12th Chapter of the ſecond Book of *Machabees*; which Books, by many Councils and Fathers, are ranked amongſt the divine Scriptures. *2dly*, Becauſe the *Jews* in thoſe Days were undoubtedly the People of God. *3dly*, Becauſe, as Dr. *Taylor* writes, *Lib. of Propheſying*, *Sect.* 20. *Num.* 11. *p.* 265. "We find by the Hiſtory of the "*Machabees*, that the *Jews* did pray and make Offer- "ings for the Dead (which alſo appears by other Teſ- "timonies, and by their Form of Prayers, ſtill extant, "which they uſed in the Captivity.) Now it is very "conſiderable, that ſince our bleſſed Saviour did re- "prove all the evil Doctrines and Traditions of the "Scribes and Phariſees, and did argue concerning the "Dead and the Reſurrection againſt the Sadducees, "yet he ſpake no Word againſt this publick Practice, "but left it as he found it; which he, who came to "declare to us all the Will of his Father, would not "have done, if it had not been innocent, pious, and "ful of Charity."

Q. But what Reaſon is there to believe, that our Prayers can be of any Service to the Dead?

A. The ſame Reaſon as there is to believe that our Prayers are of Service to the Living; for whether we conſult the Scripture, or primitive Tradition, with relation to the Promiſes or Encouragements given in favour of our Prayers, we ſhall no where find the Dead excepted from the Benefit of them; and the perpetual Practice of the Church of God, which is the beſt Interpreter of the Scripture, has from the very Beginning ever authorized Prayers for the Dead, as believing ſuch Prayers beneficial to them.

Q. But are not they that have paſt this mortal Life arrived to an unchangable State of Happineſs or Miſery, ſo that they either want not our Prayers, or cannot be bettered by them?

A. Some

A. Some there are, though I fear but few, that have before their Death ſo fully cleared up all Accounts with the Divine Majeſty, and waſhed away all their Stains in the Blood of the Lamb, as to go ſtrait to Heaven after Death; and ſuch as thoſe ſtand not in need of our Prayers. Others there are, and their Number is very great, who die in the Guilt of deadly Sin; and ſuch as theſe go ſtrait to Hell, like the rich Glutton in the Goſpel, St. *Luke* xvi. and therefore cannot be bettered by our Prayers. But, beſides theſe two Kinds, there are many Chriſtians, who, when they die, are neither ſo perfectly pure and clean, as to be exempt from the leaſt Spot or Stain, nor yet ſo unhappy as to *die* under the Guilt of unrepented deadly Sin. Now ſuch as theſe, the Church believes to be, for a Time, in a middle State, which we call *Purgatory*; and theſe are they who are capable of receiving Benefit by our Prayers. For though we pray for all that die in the Communion of the Church, becauſe we do not certainly know the particular State in which each one dies, yet we are ſenſible that our Prayers are available for thoſe only that are in this middle State.

Q. But what Grounds have you to believe that there is any ſuch Thing as a *Purgatory*, or middle State of Souls?

A. We have the ſtrongeſt Grounds imaginable from all kind of Arguments, from Scripture, from perpetual Tradition, from the Authority and Declaration of the Church of God, and from Reaſon.

Q. What Grounds have you for Purgatory from Scripture?

A. 1*ſt*, Becauſe the Scripture teaches us in many Places, that it is the fixed Rule of God's Juſtice to *render to every man according to his works*. See *Pſalm* lxii. 12. St. *Matt.* xvi. 27. *Rom.* ii. 6. *Rev.* xxii. 12, &c. So that according to the Works which each Man has done in the Time of his mortal Life, and according to the State in which he was found at the Moment of his Departure out of this Life, he ſhall certainly re-

M ceive

ceive Reward or Puniſhment from God. Hence it evidently follows, that as by this Rule of God's Juſtice, they that die in great and deadly Sins, not cancelled by Repentance, will be eternally puniſhed in Hell; ſo by the ſame Rule, they that die in leſſer or venial Sins (which is certainly the Caſe of a great many) will be puniſhed ſomewhere for a Time, till God's Juſtice be ſatisfied; and this is what we call *Purgatory*.

2*dly*, Becauſe the Scripture aſſures us, *Rev.* xxi. 27. that *there ſhall in no wiſe enter* into the heavenly Jeruſalem *any thing that defileth*, or that is *defiled*. So that if the Soul is found to have the leaſt *Spot* or *Stain*, at the Time of her Departure out of this Life, ſhe cannot in that Condition go ſtrait to Heaven. Now how few are there that depart this Life perfectly pure from the Dregs and Stains to which we are ever ſubject in this State of Mortality? And yet God forbid that every little Spot or Stain ſhould condemn the Soul to the everlaſting Torments of Hell. Therefore there muſt be a middle Place for ſuch Souls as die under theſe leſſer Stains.

3*dly*, Becauſe the Scripture aſſures us, St. *Matt.* xii. 36. that we are to render an Account hereafter to the Great Judge, even *for every idle Word* that we have ſpoken; and conſequently, every idle Word, not cancelled here by Repentance, is liable to be puniſhed by God's Juſtice hereafter. Now no one can think that God will condemn a Soul to Hell for every *idle Word*; therefore there muſt be another Place of Puniſhment for thoſe that die guilty of theſe little Tranſgreſſions.

4*thly*, Becauſe St. *Paul* informs us, 1 *Cor.* iii. 13, 14, 15. that *every man's Work ſhall be made manifeſt* by a fiery Trial; and that they who have built upon the Foundation, which is *Chriſt*, *wood, hay and ſtubble* (that is, whoſe Works have been very imperfect and defective, though not to the Degree of loſing *Chriſt*) *ſhall ſuffer loſs; but themſelves ſhall be ſaved, yet ſo as by fire.* Which Place cannot be well explained any otherwiſe than of the Fire of *Purgatory*.

5*thly*,

5thly, Becauſe our Lord tells us, St. *Matt.* xii. 32. that *whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.* When our Lord (who could not ſpeak any thing abſurd, or out of the Way) would never have mentioned *Forgiveneſs in the World to come*, if Sins not *forgiven* in this World could never be *forgiven* in the World to come. Now if there may be *Forgiveneſs* of any Sin whatſoever in the World to come, there muſt be a middle Place or *Purgatory*; for no Sin can enter Heaven to be *forgiven* there, and in Hell there is no *Forgiveneſs*.

Add to theſe Texts of Scripture the *Priſon* mentioned St. *Matt.* v. 26. out of which a Man *ſhall not come till he has paid the uttermoſt farthing*; and *the Spirits in Priſon*, to which our Saviour is ſaid to have gone to *preach*, 1 *Pet.* iii. 18, 19, 20.

Q. What Grounds have you for *Purgatory* from perpetual Tradition?

A. Becauſe, as we have ſeen already, the *Jewiſh* Church long before our Saviour's coming, and the Chriſtian Church from the very Beginning, have offered Prayers and Sacrifices for the Repoſe and Relief of the Faithful departed, as appears from the innumerable Teſtimonies of the Fathers, and from the moſt ancient Liturgies of all Chriſtian Churches and Nations, *Romans*, *Greeks*, *Syrians*, *Armenians*, *Neſtorians*, *Egyptians*, *Ethiopians*, *Indians*, *Moſarabes*, &c. which Conſent, ſo ancient and ſo univerſal, of all Ages and of all Nations, before the pretended Reformation, is a moſt convincing Argument that this Practice came by Tradition from the Apoſtles; and conſequently that the Belief of a *Purgatory* is an Apoſtolick Tradition: For what Senſe could there be in praying for the Repoſe and Relief of the Souls of the Faithful departed, if there were no middle Place, but all went ſtrait to Heaven or Hell?

Q. What Grounds have you for the Belief of a *Purgatory* from the Authority of the Church?

A. Becauſe the Church of *Chriſt* has declared that there is a *Purgatory*, as well by condemning of old *Aerius* for an Heretick, for denying that the Prayers of the Living did the Dead any Service, as alſo by the expreſs Definitions of her General Councils. Now the Scripture moſt evidently teaches us, in many Places, that we are to hear and to obey the Church, and that *Chriſt* and the Holy Ghoſt will be always with the Church, to guide her into all Truth, and that the Gates of Hell ſhall not prevail againſt her. So that what the Church has thus declared can be no Error, but muſt needs be a moſt certain Truth.

Q. What Grounds have you for the Belief of a *Purgatory* from Reaſon?

A. Becauſe Reaſon teaches theſe two Things; *1ſt*, That every Sin, be it never ſo ſmall, is an Offence of God, and conſequently deſerves Puniſhment from the Juſtice of God; and therefore that every Perſon that dies under the Guilt of any ſuch Offence, muſt expect to be puniſhed by the Juſtice of God. *2dly*, That there are ſome Sins, in which a Perſon may chance to die, that are ſo ſmall, either through the Levity of the Matter, or for want of a full Deliberation in the Act, as not to deſerve everlaſting Puniſhment. From whence it plainly follows, that beſides the Place of everlaſting Puniſhments, which we call Hell, there muſt be alſo a Place of temporal Puniſhment for ſuch as die in thoſe leſſer Offences, and this we call *Purgatory*.

Q. But does not the Blood of *Chriſt* ſufficiently purge us from all our Sins, without any other *Purgatory*?

A. The Blood of *Chriſt* purges none that are once come to the uſe of Reaſon from any Sin, without Repentance; and therefore ſuch Sins, as have not been here recalled by Repentance, muſt be puniſhed hereafter, according to the eſtabliſhed Rule of Divine Juſtice, either in Hell, if the Sins be *mortal*; or if *venial*, in *Purgatory*.

Q. Do

Q. Do you then think that any Repentance can be available after Death?

A. No; but God's Juſtice muſt take place after Death, which will render to every Man according to his Works. So that we do not believe that the Repentance of the Souls that are in *Purgatory*, or any Thing elſe that they can then *do*, can cancel their Sins; but they muſt *ſuffer* for them till God's Juſtice be ſatisfied.

Q. Are they not then capable of Relief in that State?

A. Yes, they are; but not from any Thing that they can do for themſelves, but from the Prayers, Alms, and other Suffrages offered to God for them by the Faithful upon Earth, which God in his Mercy is pleaſed to accept of, by Reaſon of that Communion which we have with them, by being Fellow-Members of the ſame Body of the Church, under the ſame Head, which is *Chriſt Jeſus*.

Q. But what do you ſay to the Text of Scripture, *Eccleſ.* xi. 3. *If the tree fall toward the ſouth, or toward the north, in the place where the tree falleth, there it ſhall lie*?

A. I ſay that it is no way evident, that this Text has relation to the State of the Soul after Death; but if it be ſo underſtood as to have relation to the Soul, it makes nothing againſt *Purgatory*, becauſe it only proves what no Catholick denies, *viz.* that when once a Soul is come to the *South*, or to the *North*, that is, to Heaven or to Hell, its State is unchangeable.

Q. But does not the Scripture promiſe *Reſt* after Death to ſuch as *die in the Lord*, Rev. xiv. 13.?

A. Yes, it does; but then we are to underſtand, thoſe that are ſaid to *die in the Lord*, who *die for the Lord* by Martyrdom; or at leaſt thoſe who at the Time of their Death are ſo happy as to have no Debts or Stains to interpoſe between them and the Lord. As for others who die but imperfectly in the Lord, they ſhall *reſt* indeed from the *Labours* of this World; but

as their *Works* that *follow them* are imperfect, they muſt expect to *receive from the Lord according to their Works.*

Q. *Chriſt* ſaid to the Thief upon the Croſs, St. *Luke* xxiii. *This day thou ſhalt be with me in paradiſe*; what Appearance then is there that any one dying in God's Grace ſhould go to *Purgatory?*

A. The Caſe of this Penitent Thief, to whom *Chriſt* was pleaſed to give a full Diſcharge at once of all his Sins, was extraordinary, as his Faith and Confeſſion was extraordinary; and therefore to make a general Rule from this particular Inſtance, is a bad Way of arguing; the more becauſe we have Reaſon to be convinced that not one in a Thouſand dies ſo perfectly penitent as to be perfectly purged before Death from all the Dregs of Sin, which was the particular Grace granted to this good Thief.

If you aſk me, what is meant by *Paradiſe* in that Text, and how the good Thief could be with *Chriſt* that Day in *Paradiſe*, before our Lord had taken Poſſeſſion of Heaven for himſelf and us, by his Reſurrection and Aſcenſion? I anſwer, that our Lord deſcending after Death into *Limbo*, to the Holy Fathers, made that Place a *Paradiſe*, by the manifeſting his Glory to thoſe happy Souls. And this was the *Paradiſe* into which he introduced the good Thief immediately after his Death.

CHAP. XV.—*Of the Sacrament of Holy Orders.*

Q. WHAT do you mean by the Sacrament of Holy Orders?

A. A Sacrament by which the Miniſters of *Chriſt* are conſecrated to their ſacred Functions, and receive Grace to diſcharge them well.

Q. How do you prove that Holy Orders are a Sacrament?

A. Becauſe they are *a viſible Sign of inviſible Grace*, and that by divine Inſtitution, or by the Ordinance of *Chriſt*,

Chriſt, which alone can annex the Gift of Grace to any outward Rite or Ceremony. The *outward and viſible Sign* is found in the Impoſition, or laying on of the Biſhop's Hands, and Prayer: According to which Manner we find the ſeven Deacons ordained, *Acts* vi. 6. and St. *Paul* and St. *Barnabas*, *Acts* xiii. 3. The *inviſible Grace*, conferred by this Impoſition of Hands, is atteſted, 2 *Tim.* i. 6. *Stir up the grace of God, which is in thee, by the Impoſition of my Hands.* And the divine Inſtitution of Holy Orders is gathered as well from the Uſe of the Apoſtles, and the perpetual Tradition of the Church, as from thoſe Texts in which *Chriſt* bequeathed the whole Power of the Prieſthood to his Diſciples and their Succeſſors. St. *Luke* xxii. 19. *Do this in remembrance of me*; and St. *John* xx. 22, 23. *Receive ye the Holy Ghoſt: whoſe ſoever ſins ye remit, they are remitted unto them*; *and whoſe ſoever ſins ye retain, they are retained.*

Q. By what Steps do Perſons aſcend in the Catholick Church to the Order of Prieſthood?

A. 1*ſt*, They muſt be initiated by the *Clerical Tonſure*, which is not properly an Order, but only a Preparation for Orders. The Biſhop cuts off the extremities of their Hair, to ſignify their renouncing the World and its Vanities; and he inveſts them with a Surplice, and ſo receives them into the Clergy; they making at the ſame Time a ſolemn Profeſſion of taking the Lord for their Inheritance and Portion for ever.

2*dly*, They muſt paſs through the *minor* or leſſer *Orders*, which have been received from the Primitive Church, &c. *viz.* the Orders of *Porter*, or Door-keeper of the Church; *Lector*, or Reader of the Leſſons in the Divine Office; *Exorciſt*, whoſe Function it was to read the Exorciſms and Prayers of the Church over thoſe who are poſſeſſed or obſeſſed by the Devil; and *Acolyth*, whoſe Function is to ſerve at Maſs, light the Candles in the Church, &c. All theſe are ordained by receiving from the Biſhop the Inſtruments or Books belonging to their reſpective Offices, and by ſolemn Prayers preſcribed in the *Pontifical*.

3*dly*,

3dly, From the *minor Orders* they are promoted to the Order of *Sub-deacon*, which is the firſt of thoſe that are called *Holy*. In the conferring this Order, the Biſhop puts the Candidates in mind, that hitherto they have had their Liberty to quit the Eccleſiaſtical Calling, and engage themſelves by Marriage in the World; but if they will be ordained *Sub-deacons*, which he leaves to their Choice, they are thereby tied for ever to the Service of God and his Church in the State of perpetual Continence. *Sub-deacons* alſo are obliged to the Canonical Hours of the Church-Office; and in the High Maſs aſſiſt the *Deacon* in his Miniſtry.

4thly, From the Order of *Sub-deacon* they are advanced to the Order of *Deacon*, which is conferred upon them by the Impoſition of the Biſhop's Hand, and by delivering to them the Books of the *Goſpels*. The *Deacon*'s Office is to aſſiſt the Biſhop or Prieſt in the Sacrifice of the Maſs, to ſing and to preach the *Goſpels*, to baptize, &c.

5thly, From the Order of *Deacon* the next aſcent is to the Order of *Prieſt* or *Preſbyter*, above which is the Order of *Biſhops*, amongſt whom the Chief is called the *Pope*.

Q. In what Manner is the Order of Prieſthood adminiſtered?

A. The Perſon that is to be ordained is preſented to the Biſhop by the Arch-deacon, deſiring, in the Name of the Church, that he may be promoted to Prieſthood, and bearing Teſtimony of his being worthy of that Office. Then the Biſhop publiſhes to the Clergy and the People there preſent the deſigned Promotion, that if any one has any Thing to alledge againſt the Perſon that is to be ordained, he may freely declare it. If no one appears to alledge any Thing againſt him, the Biſhop proceeds to admoniſh him of the Duties and Functions of the Prieſthood, and to exhort him to a diligent Diſcharge thereof. After which, both the Biſhop and the Perſon that is to be ordained proſtrate themſelves in Prayer, whilſt the

Litanies

Litanies are ſung or ſaid by the Choir or Clergy there preſent; which being ended, the Biſhop ſtands up, and the Perſon that is to be ordained kneeling, the Biſhop firſt, and then all the Prieſts there preſent, one after another, lay both their Hands on his Head, which Impoſition of Hands is immediately followed by the ſolemn Prayers of Conſecration, and by inveſting him with the Prieſtly Ornaments; then the Holy Ghoſt is invoked by the Hymn *Veni Creator*: After which the Biſhop anoints the Hands of the Perſon ordained, and then delivers into his Hands the Chalice with the Wine and Water, and the Paten with the Bread, ſaying, *Receive the Power to offer Sacrifice to God and celebrate Maſs, as well for the Living as for the Dead, in the Name of the Lord.* Then the Perſon ordained ſays Maſs with the Biſhop, and receives the Holy Communion at his Hands. At the End of the Maſs the Biſhop again impoſes his Hands upon him, ſaying thoſe Words of *Chriſt*, St. *John* xx. 22, 23. *Receive the Holy Ghoſt: whoſe ſins thou ſhalt forgive, they are forgiven them; and whoſe ſins thou ſhalt retain, they are retained.* After which he receives from him the Promiſe of Obedience, and gives him the Kiſs of Peace.

CHAP. XVI.—*Of the Superiority of Biſhops, and of the Supremacy of the Pope.*

Q. HOW do you prove, that beſides *Prieſts* or *Preſbyters*, there has always been in the Church the Order of *Biſhops* ſuperior to that of *Prieſts*?

A. I prove it both from Scripture and perpetual Tradition. The New Teſtament in ſeveral Places mentions Biſhops, as *Philip.* i. 1. 1 *Tim.* iii. 2. *Tit.* i. 7. *Acts* xx. 28. And it is evident that the Angels of the ſeven Churches of *Aſia*, mentioned in the 1ſt, 2d and 3d Chapters of the *Revelations*, were the Biſhops of thoſe Sees, and accordingly had a Juriſdiction over them. It is no leſs evident, from the Epiſtles of St. *Paul* to *Timothy* and *Titus*, that both the one and the other

other were Biſhops, and had the Power of ordaining inferior Prieſts; and *Timothy* in particular is inſtructed by the Apoſtle in what Manner he is to comport himſelf to the Prieſts under him, 1 *Tim.* v. 17, 19. And as for perpetual Tradition, it is evident, from all kind of Monuments, and from the moſt ancient Church-Hiſtory, that the Church has always been governed by Biſhops, and that the Apoſtles every where eſtabliſhed Biſhops. Thus St. *Irenæus*, *L.* 3. *C.* 3. *Tertullian*, *L de Preſcrip.* and other Ancients aſſure us, that *Linus* and *Clement* were ordained Biſhops by St. *Peter* and St. *Paul* for the See of *Rome*. Thus *Euſebius*, and other ancient Monuments, inform us, that St. *Mark* was the firſt Biſhop of *Alexandria*, and was ſucceeded by *Anianus*; that *Evodius* and *Ignatius*, Diſciples of the Apoſtles, were, after St. *Peter*, the firſt Biſhops of *Antioch*; that St. *James* was conſtituted by the Apoſtles the firſt Biſhop of *Jeruſalem*, and had for Succeſſor *Simeon* the Son of *Cleophas*; that St. *Polycarp* was made Biſhop of *Smyrna* by St. *John*, &c.

Q. How do you prove, that amongſt Biſhops one ſhould be Head, and have a Juriſdiction over the reſt?

A. Becauſe *Chriſt* has ſo appointed, who gave that Pre-eminence to St. *Peter*, with reſpect to the reſt of the Apoſtles; as appears from St. *Matt.* xvi. 18, 19. when in Reward of his Faith and Confeſſion, he confirmed to him the Name of *Peter*, or *Rock*; and promiſed to him, that upon *this Rock* he would build his Church, and the Gates of Hell ſhould not prevail againſt it; and that he would give him the *keys of the kingdom of heaven*, &c. And from St. *John* xxi. 15, *&c.* when our Lord, after having three Times aſked St. *Peter*, *Doſt thou love me more than theſe?* he committed to him the Charge of all his Lambs and Sheep, without Exception; that is, of his whole Church. Hence St. *Matthew*, Chap. x. 2. reckoning the Names of the twelve Apoſtles, ſays, *The firſt*, Simon, *who is called* Peter. Now it does not appear that he could be ſaid to be *the firſt*, upon any other Account but by reaſon

of

of his Supremacy; for that he was firſt in Age is more than appears, and that he was firſt in Calling is not true; for St. *Andrew* came to *Chriſt* before *Peter*, and was probably the elder Brother; and certain it is, that the Evangeliſts, in reckoning up the Names of the Apoſtles upon ſeveral Occaſions, neither follow the Order of their Age, nor of their being called to the Apoſtleſhip; yet always reckon *Peter* in the firſt Place, and ſometimes, more clearly to intimate his Pre-eminence, name him alone as Chief or Prince; as St. *Mark* i. 36. Simon, *and they that were with him*; St. *Luke* ix. 32. Peter, *and they that were with him*; Acts ii. 14. Peter *ſtanding up with the eleven*; Acts v. 29. Peter *and the Apoſtles anſwered, and ſaid*, &c. where the Proteſtant Tranſlation has foiſted in the Word *other Apoſtles*, as clearly ſeeing that the former Expreſſion (which is that of the Original) too clearly expreſſed St. *Peter*'s being ſomething more than the reſt.

It is alſo worth obſerving, that our Lord was pleaſed to teach the People out of *Peter*'s Ship, St. *Luke* v. 3.; that he ordered the ſame Tribute to be paid for himſelf and *Peter*, St. *Matt.* xvii. 27.; that he particularly prayed for *Peter*, that his Faith ſhould not fail, and ordered him to confirm or ſtrengthen his Brethren, St. Luke xxii. 32, &c.

Hence St. *Peter*'s Supremacy is acknowledged by the perpetual Tradition of the Holy Fathers. See *Origen* on the 6th Chapter to the *Romans*, and in the 5th *Homily* upon *Exodus*; St. *Baſil* of the *Judgment of God*, *T.* 2. *p.* 402; St. *Cyril* of *Jeruſalem*, in his 2d *Catecheſis*; St. *Epiphanius*, *Hær.* 51. §. 17. & *Hær.* 54. §. 7. and in his *Anchoratus*, § 6 *p.* 14, 15.; St. *John Chryſoſtome*, in his 2d *Homily* on the 50th *Pſalm*, in his 50th *Homily* upon St. *Matthew*, &c.; St. *Cyril* of *Alexandria*, in his 12th Book upon St. *John*; St. *Aſtereus*, Biſhop of *Amaſæa*, in his Sermon upon St. *Peter* and St. *Paul*; and among the *Latins*, St. *Cyprian*, *Epiſt.* 70. to *Januarius*; St. *Optatus* of *Milevis*, *L.* 2. and 7; St. *Ambroſe*, *L.* 10. upon St. *Luke*; St. *Hierome*, in his 1ſt Book againſt *Jovinian*; St. *Auguſtine*, *L.* 2. *de Baptiſmo*,

Baptiſmo, C. 1; St. *Leo, Epiſt* 8. 4. to *Anaſtaſius*; St. *Gregory the Great, L.* 4. *Epiſt* 32, *&c.*

Q. How do you prove that St. *Peter* was to have a Succeſſor in this Office of Chief Biſhop of the Church?

A. Becauſe as *Chriſt* eſtabliſhed his Church to remain till the End of the World, St. *Matt.* xxviii. 20. ſo moſt certainly he deſigned that the Form of Government which he eſtabliſhed in his Church ſhould remain for ever. Hence, ſuppoſing the Supremacy of St. *Peter*, which we have proved above from Scripture, it cannot be queſtioned, but that our Lord deſigned that this Supremacy, which he appointed for the better Government of his Church, and the preſerving of Unity, ſhould not die with *Peter*, no more than the Church (with which he promiſed to remain for ever) but ſhould deſcend, after *Peter*'s Deceaſe, to his Succeſſors. For it is not to be imagined, that *Chriſt* would appoint a Chief Biſhop for the Government of his Church, and maintaining Unity in the Apoſtles Time, and deſign another Kind of Government for ſucceeding Ages, when there was like to be ſo much greater Danger of Schiſm, and conſequently ſo much greater need of *one Head*, to preſerve all in one Faith and one Communion.

Q. But how do you prove that the Pope, or Biſhop of *Rome*, is this Succeſſor of St. *Peter*?

A. I prove it, 1*ſt*, Becauſe the Church never acknowledged any other for her Chief Paſtor; and no other does, or ever did, put in a Claim to the ſpiritual Supremacy, in Quality of St. *Peter*'s Succeſſor: So that, ſuppoſing what has been proved, that *Chriſt* appointed a Chief Paſtor for his Church, the Biſhop of *Rome* muſt be the Man.

2*dly*, I prove it from the current Doctrine of the Holy Fathers and Councils that have acknowledged this Supremacy in the See of Rome and her Biſhops. See St. *Ignatius*, Diſciple of the Apoſtles, in the Beginning of his Epiſtle to the *Romans*, where he calls the Church of *Rome* the *preſiding* Church; St. *Irenæus*, *L.* 3.

L. 3. *C.* 3. who calls the ſame *the greateſt and moſt ancient Church, founded by the two moſt glorious Apoſtles* Peter *and* Paul; and adds, that all ſectaries are confounded by the *Roman* Tradition: *For to this Church, by reaſon of its* MORE POWERFUL PRINCIPALITY, ſays he, *it is neceſſary that every Church reſort, or have recourſe; in which* (Church) *the Apoſtolic Tradition has always been preſerved by thoſe that are in every Place*; and St. *Cyprian*, in the 55th Epiſtle to Pope *Cornelius*, where he calls the See of *Rome*, *The Chair of* Peter, *and the principal Church from which the Prieſtly Unity has its Origin.* Eccleſiam Principalem, unde Unitas Sacerdotalis exorta eſt.

See alſo St. *Optatus*, Biſhop of *Milevis*, in his 2d Book againſt *Parmenianus*, the *Donatiſt* Biſhop of *Carthage*; where he thus addreſſes himſelf to his Adverſary: *You cannot pretend to be ignorant that* Peter *held firſt the Biſhop's Chair in the City of* Rome, *in which* Peter, *Head of all the Apoſtles, ſat—in which one Chair, Unity might be maintained by all, leſt the reſt of the Apoſtles ſhould each one claim his own* ſeparate Chair. *So that he is now a Schiſmatick and an Offender, who againſt this ſingle Chair erects any other. In this one Chair, which is the firſt of the Properties of the Church,* Peter *firſt ſat; to him ſucceeded* Linus, *to him* Clement, *&c. Give you now an Account of the Origin of your Chair, you who aſſert yourſelves to be the Holy Church.*

And St. *Jerome*, writing to Pope *Damaſcus*, Epiſt. 56. tells him, *I am joined in Communion with your Holineſs, that is, with the Chair of* Peter: *upon that Rock I know the Church is built: whoever eats the Lamb out of this Houſe is prophane; whoſoever is not in* (this) *Ark ſhall periſh in the Deluge*, &c.

And St. *Auguſtine* in his *Pſalm* againſt the *Donatiſts*, thus addreſſes himſelf to theſe Schiſmaticks: *Come Brethren*, ſays he, *If you have a mind to be engrafted in the Vine. It is a Pity to ſee you lie lopped off in this Manner from the Stock. Reckon up the Prelates in the very See of* Peter; *and in that Order of Fathers ſee which has ſucceeded which. This is the Rock over*

which the proud Gates of Hell prevail not. And in his 162d Epiſtle he tells the *Donatiſts*, that in the See of *Rome the Principality* (or Supremacy) *of the Apoſtolick Chair was always acknowledged.* Semper Apoſtolicæ Cathedræ viguit Principatus.

And St. *Proſper*, in his dogmatick Poem againſt the Enemies of Grace, calls *Rome*, "The See of *Peter*, "which being made to the world the Head of Paſtoral "Dignity, rules by Religion all that which ſhe poſſeſſes "not by her Arms." And to the ſame Effect St. *Leo the Great*, in his firſt Sermon upon St. *Peter* and St. *Paul*, thus addreſſes himſelf to *Rome*: "Theſe are they who "have advanced thee to this Glory, that being made "the Head of the World, by being St. *Peter*'s See, thou "haſt a wider Extent of Religious Empire than of "earthly Dominion. For though by thy many Victo-"ries thou haſt extended thy Dominions far and near "by Sea and Land, yet that which has been ſubdued "by the Labour of thy Arms is not ſo much as that "which has been made ſubject to thee by Chriſtian "Peace." All theſe Fathers hitherto quoted flouriſhed within four hundred Years after the Paſſion of Chriſt.

The Supremacy of the Church of *Rome* has alſo been acknowledged by many General Councils; as by the General Council of *Epheſus*, in the Sentence of Depoſition againſt *Neſtorius Anno* 431; by the General Council of *Chalcedon*, in their Epiſtle to St. *Leo*, *Anno* 451; by the General Council of *Conſtantinople*, *Anno* 680, in their Epiſtle to Pope *Agatho:* Not to mention the Decrees of later General Councils, eſpecially the fourth of *Lateran*, *Anno* 1215; the ſecond of *Lyons*, *Anno* 1274; and that of *Florence*, *Anno* 1439. Though as Pope *Gelaſius*, long ago, in the Council of *Rome* of ſeventy Biſhops, *Anno* 494, has declared, "The *Roman* See hath not its Pre-eminence over other "Churches from any Ordinance of Councils, but from "the Words of our Lord and Saviour in the Goſpel, "*Thou art* Peter, *and upon this Rock I will build my* "*Church*" &c.

Q. But has the Pope or Biſhop of *Rome* in every Age,

Age, ſince the Days of the Apoſtles, exerciſed this Supremacy over other Churches?

A. Yes, moſt certainly: In the very Age immediately after the Apoſtles, that is, in the ſecond Century, Pope *Victor* threatened to excommunicate (ἀποκόπτειν) the Biſhops of *Aſia Minor*, for keeping *Eaſter* at an undue Time, *Euſebius*, L. 5. *Hiſtor. Eccl.* C. 24. And though it is probable he relented upon the Remonſtrance of St. *Irenæus* and others, yet no one of them all charged him with uſurping an Authority which did not of Right belong to him. In the third Century, St. *Cyprian*, *Epiſt.* 67. wrote to Pope *Stephen*, deſiring him to diſpatch his Letters into the Province and to the People of *Arles*, by which they might be authorized to depoſe *Marcianus* the Biſhop of *Arles*, and ſubſtitute another in his Place. "Diri-"gantur in Provinciam—à te literæ, quibus abſtento "Marciano, alius in locum ejus ſubſtituatur.

In the fourth Century, Pope *Julius* cited St. *Athanaſius*, Biſhop of *Alexandria*, that is to ſay the ſecond Patriarch of the Church, to his Council at *Rome*, to anſwer the Accuſations of his Adverſaries; who accordingly did appear, and was there declared. See St. *Athanaſius*'s *Apology againſt the* Arians, *Num.* 29. *p.* 184, of the new Edition; and *Theodoret*, L. 2. *Hiſtor.* C. 3. The ſame Pope, as we learn from the Hiſtorian *Socrates*, L. 2. C. 15. and *Sozomenus*, L. 3. C. 8. about the ſame Time reſtored by his Authority to their reſpective Sees, from whence they had been depoſed by the *Euſebians*, St. *Paul* Biſhop of *Conſtantinople*, St. *Lucius* Biſhop of *Adrianople*, *Marcellus* Biſhop of *Ancyra* in *Galatia*, and *Aſclepas* Biſhop of *Gaza* in *Paleſtine*; and this, as *Sozomenus* expreſsly words it, "Be-"cauſe, by reaſon of the Dignity of his See, the "Care of all belonged to him." In the fifth Century, Pope *Celeſtine* deputed St. *Cyril*, Patriarch of *Alexandria*, to proceed as his Delegate to the Excommunication of *Neſtorius* Patriarch of *Conſtantinople*, *Tom.* 3. *Council. Labbe*, *p.* 349. And in the ſame Century St. *John Chryſoſtome* and St. *Flavian*, both Patriarchs

of *Conſtantinople*, unjuſtly depoſed by numerous Councils in the Eaſt, appealed from their Judgment, the one to Pope *Innocent* I. the other to Pope *Leo the Great*. See the Epiſtle of St. *John Chryſoſtome* to Pope *Innocent*, and the 23d Epiſtle of St. *Leo*. In the ſixth Century, Pope *Agapetus* depoſed *Anthymus*, Patriarch of *Conſtantinople*; not to mention many other Inſtances in all theſe Centuries of the Exerciſe of the Pope's Juriſdiction over other Churches; and as for the following Ages there is no Diſpute.

From all which it follows, that the Proteſtant Pretence of the Pope's having received the Supremacy from *Phocas*, the Emperor of *Conſtantinople*, who began to reign *Anno* 602, is a groundleſs Fiction, like the idle Tale of Pope *Joan*.

Q. But does not our Lord intimate, St. *Luke* xxii. 24, 25, 26. that amongſt his Diſciples none ſhould be the Chief or Head?

A. No: But only that *he that is the greateſt ſhould be as the younger, and he that is* CHIEF *as he that doth ſerve*, ver. 26. Which Words, ſo far from denying, evidently ſuppoſe a *Chief*; which is farther confirmed by our Lord's alledging himſelf for an Example in the following Verſe, who was moſt certainly *Chief*. So that what is here ſpoken of, is not equality of Juriſdiction, but Humility in Superiors.

Q. But does not St, *Paul* ſay, 2 Cor. xii. 11. *In nothing am I behind the very chiefeſt Apoſtles, though I be nothing*; where was then St. *Peter*'s Supremacy?

A. It is evident that St. *Paul* ſpeaks with regard to his Labours, Miracles and Doctrine, in which he was inferior to none; but whether St. *Peter* or he had a ſuperior Juriſdiction, was foreign to the Matter he had then in Hand, and therefore no Wonder that he takes no notice of it.

Q. If St. *Peter* was Head, how came St. *Paul* to withſtand him to his Face at *Antioch*. *Gal.* ii. 11?

A. Becauſe, as the Apoſtle tells us in the ſame Place, *he was to blame*, viz. in withdrawing himſelf from the Table of the *Gentiles*, for fear of giving Offence

fence to the *Jews:* And this it was that St. *Paul* reprehended, becauſe of the Danger of the *Gentiles* taking Scandal thereby. But this no way diſproves St. *Peter's* Superiority, ſince no one doubts but a Superior, when in Fault, may ſometimes lawfully be reprehended by an inferior.

And after all, do our Adverſaries imagine, that the enhancing the Dignity and Authority of St. *Paul* makes any thing againſt the Biſhop of *Rome*, who indeed inherits the Succeſſion both of St. *Peter* and St. *Paul*, who both honoured *Rome* with their Preaching and with their Death.

Q. But ſome Proteſtants doubt whether St. *Peter* ever was at *Rome*. What ſay you to this?

A. *Grotius*, a learned Proteſtant, writes, that *no Chriſtian ever doubted but St.* Peter *was at* Rome. In Synopſi Criticorum, p. 1540. H. And *Chamierus*, another learned Proteſtant, tells us, that *all the Fathers with great Accord have aſſerted that* Peter *went to* Rome *and governed that Church*. Omnes Patres magno conſenſu aſſeruerunt Petrum Romam eſſe profectum, eamque Eccleſiam adminiſtraſſe, L. 13. C. 4. § 2. And Dr. *Pearſon*, the Proteſtant Biſhop of *Cheſter*, one of the moſt eminet Men that the Reformation has ever produced, has demonſtrated, by innumerable Arguments, that St. *Peter* was at *Rome*, and that the Biſhops of *Rome* are his Succeſſors. See *Pearſon's Opera Poſthuma*, printed at *London*, *Anno* 1688, p. 27. &c.

Q. Does the Scripture any where affirm, that St. *Peter* was at *Rome?*

A. St. *Peter's* firſt Epiſtle ſeems to affirm it, *Chap.* v. 13. where by *Babylon*, the beſt Interpreters underſtand *Rome*, ſo called by the Apoſtle, as afterwards by St *John* in the *Apocalypſe*, becauſe of its being then the chief Seat both of the Empire and of the heatheniſh Idolatry, as formerly *Babylon* had been. And ſo this Place is underſtood by St. *Papias*, Diſciple of the Apoſtles, and *Clement* of *Alexandria*, alledged by *Euſeb. L.* 2. *Hiſt. C.* 15. and by St. *Hierome*, *L. de Scriptor. in Marco*; by venerable *Bede*, *Œcumenius*, and Others.

Nor is there any Probability that the *Babylon* here mentioned could be that in *Chaldæa*, which at that Time was nothing but a Heap of Ruins; nor that in *Egypt*, which was but a very inconſiderable Place in thoſe Days, and in which no Monuments of Antiquity give us the leaſt Hint that St. Peter ever preached.

But if the Scripture had been entirely ſilent in this Matter, we have it proved by univerſal Tradition, which is the Means by which we come to the Knowledge of the Scripture itſelf. And indeed there is a more univerſal Tradition for St. *Peter*'s being at *Rome*, than there is for many Parts of the Scripture which Proteſtants receive: For whereas many of the ancient Fathers have called in queſtion ſome Books of Scripture; for inſtance, the *Revelation*, the *Epiſtle to the Hebrews*, &c. and there is ſcarce any Part of the Bible or New Teſtament but what has been rejected by ſome Hereticks of old; yet we cannot find that St. *Peter*'s being at *Rome* was ever called in queſtion by any ſingle Man, Infidel or Chriſtian, Catholick or Heretick, for thirteen or fourteen hundred Years after *Chriſt*. Though all Hereticks and Schiſmaticks, as being always Enemies to the Church of *Rome*, would have been moſt glad to have called in queſtion this Succeſſion of St. *Peter*, which the Biſhops of *Rome* ever gloried in, had not the Matter of Fact been out of Diſpute.

The ancient Fathers that have atteſted St. *Peter*'s being at *Rome*, beſides many others, are, St. *Irenæus*, *L.* 3. *C.* 3. St. *Denys*, Biſhop of *Corinth*, *Caius and Origen*, alledged by *Euſebius* in his *Church-Hiſtory*, *p.* 71, 78; *Tertullian*, *L. de Præſcript. C.* 36. and in *Scorpiaco*, *C.* 5; St. *Cyprian*, *Epiſt.* 52 and 55; *Arnobius*, *L.* 2. *Contra Gentes*; *Lactantius*, *L. de Morte Perſecutorum*, *C.* 2; *Euſebius*, *L.* 2. *Hiſt. C.* 14. *p.* 52. *L.* 3. *C.* 4. *p.* 74; St. *Athanaſius*, *in Apolog. de fuga ſua*, *p.* 331; St. *Cyril of Jeruſalem*, *Catch.* 6. *p.* 54; St. *Ambroſe*, *L.* 4. *Hexam. C.* 8; St. *Jerome de Scriptoribus Eccleſ. in Petro & in Marco*, and his *Chronicon ad Annum* 43 & 69; *Sulpitius Severus*, *L.* 2. *Hiſt.* St. *Auguſtine*, *L. de Hær.*

Hær. C. 1. *Epiſt.* 53. *L.* 2. *contra Lit. Petil. C.* 51; St. *John Chryſoſtome, Tom.* 5. *Hom.* 12; *Oroſius, L.* 7. *C.* 6; St. *Peter Chryſologus, Epiſt. ad Eutych.* St. *Optatus, L.* 2. *contra Parmenian. Theodoret. in Epiſt. ad Rom. & L.* 1. 1: *Hæret. Fab. C.* 1, &c.

CHAP. XVII.—*Of the Celibacy of the Clergy.*

Q. WHAT is the Reaſon why the Catholick Clergy are not to allowed to marry?

A. Becauſe, at their entering into holy Orders, they make a ſolemn Promiſe to God and the Church to live continently. Now the Breach of ſuch a Promiſe as this would be a great Sin; witneſs St *Paul*, 1 *Tim.* ii. 12. where ſpeaking of Widows that marry, after they have thus engaged themſelves to God, he ſays, they *have damnation, becauſe they have caſt off their firſt faith*; that is, their ſolemn Engagements made to God.

Q. But why does the Church receive none to holy Orders but ſuch as are willing to make this ſolemn Engagement?

A. Becauſe ſhe does not think it proper that they who by their Office and Functions ought to be wholly devoted to the Service of God, and the Care of Souls, ſhould be diverted from theſe Duties by the Diſtractions of a married Life, 1 *Cor.* vii. 32, 33. *He that is unmarried, careth for things that belong to the Lord, how he may pleaſe the Lord: but he that is married, careth for the things that are of the world, how he may pleaſe his wife.*

Q. But was it always a Law in the Church that the Clergy ſhould abſtain from Marriage?

A. It always was a Law in the Church that Biſhops, Prieſts and Deacons ſhould not marry after having received Holy Orders; and we have not one Example, in all Antiquity, either in the *Greek* or *Latin* Church, of any ſuch Marriage: But it has been at ſome Times, and in ſome Places, as at preſent among the *Greeks*, permitted for Prieſts and Deacons to continue with their wives which they had married before their Ordination:

Ordination; though even this was disallowed by many ancient Canons.

The 27th of the *Apostolick Canons* allows none of the Clergy to marry but those that are in the minor Orders, that is *Lectors* and *Cantors*. The Council of *Neocæsarea*, which was more ancient than that of *Nice*, in its first Canon, orders, that if a Priest marry he should be deposed. The Council of *Ancyra*, which was held about the same Time, orders the same Thing with regard to Deacons, except they protested at the Time of their Ordination that they could not live unmarried, and were therefore presumed to be dispensed with by the Bishop. *Council Ancyr. Can.* 10.

The Great Council of *Nice*, in the third *Canon*, forbids Clergymen to have any Women in their House, except it be a Mother, Sister, or Aunt, *&c.* A Caution, which would never have been thought on, if they had been allowed to have Wives.

In the *West*, the Council of *Illiberis*, which was held about the Close of the third Century, *Canon* 33, commands Bishops, Priests, Deacons and Sub-deacons to abstain from their Wives, under Pain of Degradation. The second Council of *Arles*, *Canon* 2. ordains, that no married Man be made Priest, unless he promised Conversion, that is, to live continently. The second Council of *Carthage*, *Can.* 2. ordains, that Bishops, Priests and Deacons should live continently, and abstain from their Wives; and this because the Apostles so taught, and all Antiquity observed. *Ut quod Apostoli docuerunt, & ipsa servavit antiquitas, nos quoque custodiamus.* And the fifth Council of *Carthage*, *Anno* 398. *Can.* 2. ordains, in like Manner, that all Bishops, Priests and Deacons should abstain from their Wives, or be deposed. There are many other ancient *Canons* to the like Effect, as well as Decrees of the ancient Popes; as of *Siricius*, in his Epistle to *Himmerius*, Bishop of *Tarragona*, C. 7; of *Innocent* I. in his Epistle to *Victricius*, Bishop of *Roan*, C. 9; of St. *Leo the Great*, *Epist.* 82. to *Anastasius*, C. 3 *and* 4.

Hence

Hence St. *Epiphanius*, who flouriſhed in the *Eaſt* in the fourth Century, in his great Work againſt all Hereſies, *Hær.* 59. writes thus, "The Church does "not admit him to be a Deacon, Prieſt, Biſhop, or "Sub-deacon, though he be a Man of one Wife, "who makes uſe of conjugal Embraces." He adds, that this "is obſerved in thoſe Places chiefly in which "the Canons of the Church are exactly kept, which "being directed by the Holy Ghoſt, aims always at "that which is moſt perfect; that thoſe who are em-"ployed in divine Functions may have as little as can "be of worldly Diſtractions." And St. *Jerome*, *Epiſt.* 50. ſays, "Biſhops, Prieſts and Deacons are choſen "either Virgins or Widowers, or from the Time of "their Prieſthood perpetually chaſte." He affirms the ſame in his Book againſt *Vigilantius*, aſſerting this to be the practice of the Churches of the *Eaſt*, and of *Egypt*, and of the *See Apoſtolick*; and of all Biſhops, in his Book againſt *Jovinianus*. See alſo *Origen*, *Hom.* 13. upon *Numbers*; *Euſebius*, L. 1. *Demonſtr. Evang.* C. 9; and St. *John Chryſoſtome*, *Homil. de Patientia Job.*

If you aſk the Reaſon, why the Church has inſiſted ſo much in all Ages upon this Point of Diſcipline? Beſides the Reaſon alledged above out of St. *Paul*, 1 *Cor.* vii. 32, 33. "The Reaſon of a ſingle Life for "the Clergy," ſays Mr. *Thorndike*, an eminent Proteſtant Divine, in his Letters at the End of *Juſt Weights and Meaſures*, *p.* 239, "is firmly grounded by "the Fathers and Canons of the Church upon the "Precept of St. *Paul*, forbidding Man and Wife to "part, unleſs for a Time to attend unto Prayer, 1 *Cor.* "vii. 5. For Prieſts and Deacons being continually "to attend upon Occaſions of celebrating the Eucha-"riſt, which ought continually to be frequented; if "others be to abſtain from the Uſe of Marriage for "a Time, then they always." Thus far Mr. *Thorndike*.

Q. But were not the Apoſtles married?

A. Some

A. Some of them were, before they were called to the Apoſtleſhip; but we do not find that they had any Commerce with their Wives after they were called by *Chriſt*. St. *Jerome* expreſsly affirms that they had not, *Epiſt.* 50. And this ſeems to be clear from St. *Matt.* xix. 27. where St. *Peter* ſays to our Lord, *Behold we have forſaken* ALL THINGS, *and followed thee.* For that amongſt the *all* which they had forſook, *Wives* alſo were comprehended, is gathered from the Enumeration made by our Saviour in the 29th Verſe, where he expreſsly named *Wives.*

Q. But does not St. *Paul* ſay, 1 *Cor*, ix. 5. *Have we not power to lead about a Siſter* [A WIFE] *as well as other Apoſtles*, &c.?

A. The Proteſtant Tranſlation has wilfully corrupted the Text in this Place; it ſhould have been tranſlated a *woman* a *ſiſter.* The Apoſtle ſpeaks not of his Wife; for from 1 *Cor.* vii. 7, 8. it is evident he had none. But he ſpeaks of ſuch pious Women, as, according to the Cuſtom of the *Hebrew* Nation, waited upon the Apoſtles and other Teachers, ſerving them in Neceſſaries; as they had done alſo upon our Lord in the Time of his mortal Life. See St. *Luke* viii. 2, 3. Though St. *Paul*, that he might be leſs burthenſome to the Faithful, choſe rather to ſerve himſelf, and live by the Work of his own Hands.

Q. Does not the Apoſtle, 1 *Tim.* iii. 2 and 12, require that Biſhops and Deacons ſhould be *the huſbands of one wife?*

A. The meaning of the Apoſtle is not that every Biſhop, Prieſt or Deacon ſhould have a Wife; for he himſelf had none; and he declares, 1 *Cor.* vii. 8. *I ſay to the unwarried and widows, it is good for them if they abide even as I.* But his meaning is, that none ſhould be admitted to be a Biſhop, Prieſt or Deacon, that had been married more than once; which Law has ever ſince been obſerved in the Catholick Church: For ſince it was not poſſible in thoſe Days of the firſt Preaching of the Goſpel (when there were few or no Converts, either among the *Jews* or *Gentiles*, but ſuch

as

as were married) to have found a ſufficient Number of proper Miniſters, if they had not admitted married Men, they were conſequently obliged to admit ſuch to the Miniſtry; but ſtill with this Limitation, provided they had not been twice married. But now the Church has a ſufficient Number of ſuch as are trained up to a ſingle Life, and are willing to embrace perpetual Continence; and therefore prefers ſuch to the Miniſtry, and is authoriſed ſo to do by the Apoſtle, 1 *Cor.* vii. 32, 33, 38. And if, after having conſecrated themſelves to God in this Kind of Life, they ſhould look back, and engage in a married Life, they are expreſsly condemned by the ſame Apoſtle, 1. *Tim.* v. 12.

Q. Is it not ſaid, *Heb.* xiii. 5. *Marriage is honourable in all?*

A. The Proteſtant Tranſlation has ſtrained the Text to make it ſay more than the Original, which may full as well be rendered in the Imperative Mood, thus: *Let marriage be honourable in all, and the bed undefiled; for whoremongers and adulterers God will judge.* Τιμιος ὁ γαμος ἐν πασι και ἡ κοιτη αμιαντος, *&c.* In the ſame manner, as in the following Verſe, ἀφιλάργυρος ὁ τρόπος, *&c.* which is rendered in the Proteſtant Tranſlation by the Imperative, *Let your converſation be without covetouſneſs, &c.* So that the true Meaning of this Text is, that married Perſons ſhould not diſhonour their holy State by any Liberties contrary to the Sanctity of it; but not to allow Marriage to thoſe who have choſen the better Part, and conſecrated themſelves by Vow to God.

Q. But is not *forbidding Marriage* called a Doctrine of Devils, 1 *Tim.* iv. 3?

A. It certainly was ſo in thoſe of whom the Apoſtle there ſpeaks, *viz.* the *Gnoſticks*, the *Marcionites*, the *Encratites*, the *Manichæans*, and many other Hereticks, who abſolutely condemned Marriage as the Work of the Devil. For our Parts, no-body reverences Marriage more than we do; for we hold it to be a Sacrament, and forbid it to none but thoſe that have voluntarily renounced it to conſecrate themſelves more wholly

wholly to the Divine Service; and in ſuch as theſe St. *Paul* condemns it as much as we; ſee 1 *Tim.* v. 12. *N. B.* That theſe ſame Hereticks alſo condemned abſolutely the Uſe of all kinds of Meat, not on faſting Days only (as was always practiſed by the Church) but at any Time whatſoever; becauſe they looked upon all fleſh to be from an evil Principle. So that it is evident theſe were the Men of whom the Apoſtle, 1 *Tim.* iv. intended to ſpeak.

Q. But do you think that a Vow of Continency ſo ſtrictly obliges any Perſon, that it would be a Sin in ſuch a Perſon to marry?

A. Yes, moſt certainly; becauſe the laws of God and Nature require that we ſhould keep our Vows to God, *Deut.* xxiii. 21, 22, 23. *When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee; and it would be ſin in thee. But if thou ſhalt forbear to vow, it ſhall be no ſin in thee. That which is gone out of thy lips thou ſhalt keep and perform.* Pſalm lxxvi. 11. *Vow and pay unto the Lord your God.* Eccleſ. v. 4. *Pay that which thou haſt vowed. Better is it that thou ſhouldſt not vow, than that thou ſhouldſt vow and not pay.* For if it be a Crime to break our *Faith* with Man, how much more with God; if you ſay, that the State of Continency is not more acceptable to God than that of Marriage, and therefore cannot be the proper Matter of a Vow, you contradict the Doctrine of the Apoſtle, 1. *Cor.* vii. 38. *He that giveth his virgin in marriage, doth well; but he that giveth her not, doth better.*

Hence St. *Auguſtine, L. de Bono Viduitatis, C.* 11. affirms, that the Breach of ſuch a Vow of Chaſtity *is worſe than Adultery*; and St. *John Chryſoſtome* [*ad Theodorum Lapſum*] *Though you call it marriage a thouſand times, yet I maintain it is as much worſe than Adultery, as God is better and greater than Mortals.* Hence the Council of *Illiberis, Can.* 13. the fourth Council of *Carthage, Can.* 104. and the great Council of *Chalcedon, Can.* 15. excommunicate thoſe who preſume to marry after

after ſuch a Vow. What would the Church of thoſe Ages have thought of a Religion introduced into the World by Men that had notoriouſly broken through theſe moſt ſolemn Engagements, and who raiſed the Fabrick of their pretended Reformation upon Thouſands of broken Vows?

Q. But all have not the Gift of Continency; why then ſhould the firſt Reformers be blamed, if, finding they had not this Gift, they ventured upon marrying with Nuns?

A. Continency is not required of all, but of ſuch as have by Vow engaged to keep it; and therefore, before a Perſon engages himſelf by Vow, he ought certainly to examine whether he has a Call from God, and whether he can go through with what he thinks of undertaking: But after he has once engaged himſelf by Vow, he is not at Liberty to go back; but may aſſure himſelf, that the Gift of Continency will not be denied him, if he uſes proper Means to obtain and preſerve it, particularly Prayer and Mortification; which, becauſe *Luther* laid aſide, by quitting his Canonical Hours of Prayer and other Religious Exerciſes, to which he had been accuſtomed in his Convent, no Wonder if he loſt the Gift of Continency, which he owns he enjoyed whilſt he was a popiſh Friar. "Whilſt I was a Religious (ſays he) I obſerved Chaſti-"ty, Obedience and Poverty; and, in ſhort, being "wholly diſengaged from the Cares of this preſent "Life, I wholly gave myſelf up to Faſting, Watching "and Prayer." In *Gal.* i. 15. *T.* 5. *Witemb. Fol.* 291, 2. But as ſoon as he commenced Reformer, to demonſtrate that he was changed for the Worſe, he declares, he had ſo far loſt this Gift, that he could not poſſibly live without a Woman. *Sermon de Matrim. T.* 5. *Fol.* 119. 1.

Q. But does not *Chriſt* ſay concerning Continency, St. *Matt.* xix. 11. *All men* CANNOT *receive this ſaying*; and St. *Paul*, 1 *Cor.* vii. 9. *If they* CANNOT *contain, let them marry; for it is better to marry than to burn?*

A. No: Both thoſe Texts are wilfully corrupted in

the Proteſtant Teſtament. In the Original, St. *Matt.* xix. 11. *Chriſt* does not ſay, *All men* CANNOT *receive this ſaying*; but he ſays, *All men receive not this ſaying*; Ὁ πάντες χωροῦσι τὸν λόγον τοῦτον. And St. *Paul*, 1 *Cor.* vii. 9. does not ſay, *If they* CANNOT *contain, let them marry*: But he ſays, *If they* DO NOT *contain*, εἰ δὲ οὐκ ἐγκρατεύονται *γαμησάτωσαν let them marry*. Where he ſpeaks not of ſuch as have vowed Chaſtity, but of other Chriſtians, whom he adviſes rather to marry than to burn *with* unlawful Luſt here, and *for* unlawful Luſt hereafter. And the ſame Advice is moſt frequently inculcated by Catholick Divines. But as for thoſe that have vowed Chaſtity, they muſt make Uſe of other Means to prevent this Burning, particularly Prayer and Faſting. But what a wretched Caſe muſt that of the Adverſaries of the Celibacy of the Clergy be, when to maintain it they have in ſo many Places wilfully corrupted the Scripture? And what a melancholy Caſe it muſt be, that ſo many Thouſands of well-meaning Souls ſhould be wretchedly deluded with the Pretence of God's pure Word, when inſtead of this they have nothing put into their Hands but corrupted Tranſlations, which preſent them with a mortal Poiſon inſtead of the Food of Life?

CHAP. XVIII.—*Of Religious Orders and Confraternities.*

Q. WHAT is the Meaning of ſo many Religious Orders in the Catholick Church, under different Denominations? Are not all Catholicks of the ſame Religion?

A. Yes certainly, all Catholicks, and conſequently all theſe Religious, though called by different Denominations, are all of one Religion, profeſſing one and the ſame Faith, acknowledging one and the ſame Church-Authority, and all the Deciſions of the Church; ſubject to one and the ſame Head, and cloſely united together in one Communion.

Q. In what then do theſe *Religious Orders* differ one from another, if they are all of one Religion?

A. They

A. They differ in having different Rules and Conſtitutions preſcribed by their reſpective Founders; different Habits; different Exerciſes of Devotion and Penance; different Inſtitutes; ſome wholly ſequeſtered from the World, and addicted to Prayer and Contemplation; others employed in preaching, teaching and converting Souls; others in attending the Sick, redeeming Captives, &c. ſo as to make a beautiful Variety in the Church of God of different Companies, all tending towards Chriſtian Perfection, though by different Exerciſes, according to the Spirit of their reſpective Inſtitutes.

Q. Are not all theſe Religious conſecrated to God by certain Vows?

A. Yes: There are three Vows which are common to them all, viz. of *Poverty*, *Chaſtity*, and *Obedience*. By the Vow of *Poverty* they renounce all Propriety to the Things of this World, ſo as to have nothing at their own Diſpoſal; by the Vow of *Chaſtity* they renounce all carnal Pleaſures; and by the Vow of *Obedience* they give up their own Will to follow that of God in the Perſon of their Superior.

Q. How do we know that this *voluntary Poverty, perpetual Chaſtity, and entire Obedience*, are agreeable to God?

A. That *voluntary Poverty*, or renouncing the Goods and Poſſeſſions of this World, is agreeable to God, is evident from St. *Matt.* xix. 21. *If thou wilt be perfect, go and ſell all thou haſt, and give to the poor, and thou ſhalt have a treaſure in heaven; and come and follow me.* That *perpetual Chaſtity* is agreeable to God, is no leſs evident from St. *Matt.* xix. 12. *There be eunuchs which have made themſelves eunuchs for the kingdom of heaven's ſake: he that is able to receive it, let him receive it.* And that an *entire Obedience* to lawful Superiors muſt needs be agreeable to his Divine Majeſty, is evident, becauſe *Obedience is better than Sacrifice*: ſince by Obedience we give up to God, and for God, that which is naturally moſt dear to us, *viz.* our

Liberty; and that which ſtands moſt in the Way of our Soul's Welfare, *viz.* our own Self-love.

Q. Ought any Chriſtians to embrace this State of Life without a Call from God?

A. No, certainly; it would be Raſhneſs to attempt it.

Q. How ſhall any Perſon know if he have a Call from God to this State of Life.

A. By conſulting God, his Director, and his own Heart. In chuſing a State of Life every one ought to conſult God, in the firſt Place, by fervent Prayer, begging daily of him, like the Convert St. *Paul*, *Acts* ix. 6. *Lord, what wilt thou have me do?* He ought alſo to conſult with a virtuous and prudent *Director*, and to lay open to him the Inclinations of his *Heart*, and the Motives upon which he is inclined to embrace this Kind of Life; for there is no better Proof of a Call from God, than when a Perſon, after having conſulted God by Prayer, finds in himſelf a ſtrong Inclination to a Religious Life, and that for a long Time, and upon Motives which have nothing in them of Self-love, but are ſuch as could not be ſuggeſted but by the Grace of God.

Q. What are the Motives upon which a Chriſtian ſhould embrace a Religious Life?

A. To do Penance for his Sins; to fly from the Dangers and Corruptions of this wicked World; to conſecrate himſelf wholly to the Service of God, and ſanctify himſelf by the exact Obſervance of his Vows, and all the Exerciſes of a Religious Life; and to tend without ceaſing to Chriſtian Perfection.

Q. But may it not be feared, that young Perſons may too raſhly engage themſelves by Vows in a Religious State for which they are not fit?

A. To prevent this Inconvenience, the Catholick Church ſuffers none to be profeſſed in any Order of Men or Women without a Year's Noviceſhip, by Way of Probation or Trial.

Q. Is a Religious State of Life very ancient in the Church of God?

A. Yes,

A. Yes, very ancient; for not to mention St. *John Baptiſt*'s Life in the Wilderneſs, St. *Luke* i. 38. and the Lives of the firſt Chriſtians of *Jeruſalem, who had all things common, and ſold their poſſeſſions and goods . . : continuing daily with one accord in the temple*, &c. *Acts* ii. 44, 45, 46.; in which they exhibited a Specimen of a Religious Life; we learn from the moſt certain Monuments of Antiquity, that even in the three firſt Centuries there were Religious Men, whom *Euſebius* calls *Aſcetæ*, and great Numbers of *Nuns* or Virgins conſecrated to God; though neither the one nor the other were as yet formed into regular Monaſteries, till the Beginning of the fourth Century.

About the Middle of the third Century, St. *Paul*, the firſt Hermit, flying from the Fury of the Perſecution begun by *Decius* in the Year 249, retired into the Deſert of *Thebais*, and there paſſed ninety Years and upwards in a loneſome Cave, in Converſation with God. His wonderful Life is extant, written by St. *Jerome*.

About the Year 271, St. *Anthony*, a young Gentleman of *Egypt*, left his Eſtate and the World to conſecrate himſelf to God in a Religious Life. He found at his firſt Retirement ſome others that had already undertaken that Kind of life, though few in Number, and thoſe living near the Towns or Villages; but he, by his Example, drew great Numbers after him into the Deſert, and is generally looked upon as the Author and Father of a monaſtick Life. His Life is written by the great St. *Athanaſius*, and is full of excellent Leſſons of Spirituality.

About the Year 313, St. *Pachomius* retired from the World; and, after having lived ſome Time in Solitude with St. *Palæmon*, became the Father of many Religious, and the firſt Founder of the famous Congregation of *Tabenn*, to which he preſcribed a Rule which he had received from an Angel.

From theſe Beginnings the Deſerts of *Egypt* and of *Thebais* ſoon were peopled with innumerable Solitaries, and all thoſe Parts were full of Religious of both Sexes,

of admirable Virtue; insomuch, that when *Rufinus* visited those Countries in the latter End of the fourth Century, he found in the City of *Oxyrincus* alone ten Thousand Religious Men, and twenty Thousand Nuns.

From *Egypt* this Kind of Life, so agreeable to the Principles of the Gospel and the Spirit of Christianity, quickly spread itself through all Parts of the World inhabited by Christians. St. *Hilarion*, having learned St. *Anthony's* Manner of living, began to practise the like in *Palestine*, about the Beginning of the fourth Century; and that Country also was quickly replenished with Religious Men and Women: Whilst St. *James*, afterwards Bishop of *Nisibis*, St. *Julian Sabas*, and other great Servants of God, whose Lives and Miracles are recorded by *Theodoret* in his *Philotheus*, propagated the same Way of living in *Syria* and *Mesopamia*. About the same Time, or not long after, the Deserts of *Pontus* and *Cappodocia* began also to be inhabited by Religious Men, whose Manner of Life was embraced by those two great Lights of the Church, St. *Gregory Nazianzen* and St. *Basil*; the latter of which composed an excellent Rule for his Religious, professed to this Day by the *Greek* and *Russian* Monks, and by some in *Poland* and *Italy*.

As for the *Western* Part of the Church, we find that the monastick Life had already gained a great Footing there in the fourth Century. St. *Augustine* informs us of a Monastery near the Walls of *Milan*, full of good religious Men, under the Care of St. *Ambrose*, *L.* 8. *Confess. Chap.* 6. and of several such religious Societies at *Rome*, in his Book of the Manners of the Catholick Church, *Chap.* 33. Of a religious House near *Treves* in *Germany*, where two Courtiers, upon reading the Life of St. *Anthony*, consecrated themselves to God, *L.* 8. *Confess.* 6. And the same St. *Augustine*, upon his Return into *Africa*, after his Conversion, propagated the same Kind of Life in that Part of the World also.

In *France*, the great St. *Martin* Bishop of *Tours* in the

the fourth Century, whoſe Apoſtolick Life and Miracles are recorded by *Sulpicius Severus*, founded the Monaſtery of *Marmoutier*, in which he united together in one the Clerical and Monaſtical Life, as St. *Euſebius* had done before him at *Vercelli* in *Piedmont*. But the moſt famous Monaſtery in all *France* was that of the Iſle of *Lerines*, founded towards the Cloſe of the fourth Century, by St. *Honoratus*, afterwards Biſhop of *Arles*; which was the fruitful Parent of many great Saints and illuſtrious Prelates.

As for our *Britiſh* Iſlands, though we know not the particular Time when the firſt Monaſteries began to be eſtabliſhed, yet we are aſſured that we were not long behind our Neighbours in embracing this Kind of Life. The Monaſtery of *Bangor* in *Wales*, in which there were about two thouſand Monks, was very ancient; and we are told of an ancient Monaſtery at *Wincheſter*, before the *Engliſh Saxons* came over into this Land. As for *Ireland*, St. *Patrick*, who eſtabliſhed Chriſtianity there, ſettled alſo Monaſtick Diſcipline among his Converts; which from thence was propagated to the *Picts* in *Scotland*, by St. *Columba*, alias *Columkil*, the Apoſtle of that Nation, who having firſt founded in *Ireland* the famous Abbey of *Dearmach*, afterwards paſſing into *Scotland*, founded that in the Iſle of *Hy*; from which two Monaſteries, many others, as well in *Ireland* as in *Scotland*, had their Origin, all following the Inſtitute of the aforeſaid St. *Columba*, of whom *Ven. Bede*, in his third Book of the *Eccleſiaſtical Hiſtory of the* Engliſh *Church*, *Chap.* 4. writes thus: "Of whoſe Life and Words [he ſpeaks of St. *Columb.*] "ſome Writings are ſaid to be preſerved by his Diſ- "ciples. But whatſoever he was himſelf, this we "know of him for certain, that he left Succeſſors re- "nowned for much Continency, the Love of God, "and regular Obſervance."

From this Monaſtery of the Iſle of *Hy*, St. *Aidan*, the firſt Biſhop of *Landisfarn*, and many other Apoſtolic Preachers came, who preached and eſtabliſhed Chriſtianity

Chriſtianity among the *Northern Engliſh*, as St. *Auguſtine* and his Companions did amongſt thoſe of the *South*, St. *Felix* amongſt the *Eaſt Engliſh*, and St. *Birinus* amongſt thoſe of the *Weſt*.

Q. I ſhould be glad to know which are the chief religious Orders that flouriſh at preſent in the Church of God; together with the Names of their Founders, the Time of their firſt Inſtitution, *&c.*

A. I ſhall endeavour to ſatisfy you as briefly as I can. And firſt as to the *Eaſt*. The Orders that flouriſh there, are thoſe of St. *Anthony*, and of St. *Baſil*, of which we have ſpoken already.

In the *Weſt* St. *Auguſtine*, upon his Return into *Africa*, about the Year 390, with divers others his Companions, entered into a religious Society, wherein he lived for three Years before his coming to *Hippo*. And after his coming to that City, where he was firſt made Prieſt, and afterwards Biſhop, he erected a Monaſtery within his own Houſe, living there with his Clergy in common; to which Inſtitute the *Canon Regulars* of St. *Auguſtine* owe their Original, who have flouriſhed ever ſince in the Church of God, and have branched out into divers Congregations, as that of St. *John Lateran*, that of St. *Victor*, of St. *Genoveſa*, &c. As the *Hermits* of St. *Auguſtine*'s Order, commonly called *Auſtin Friars*, derive their Inſtitute from his firſt religious Society, before his coming to *Hippo*. Theſe *Hermits* were tranſlated from the Deſert into Towns, by Pope *Innocent* the Fourth, to the End that their godly Converſation might be more profitable to their Neighbours. From this Order *Luther* apoſtatized in the 16th Century, and, like the Dragon, *Revel.* xii. *ver.* 4. *drew with him the third part of the ſtars in heaven* [that is, great Numbers of Religious of all Denominations] *and caſt them to the Earth.*

Towards the End of the fifth Century St. *Benedict*, commonly called *Bennet*, retired from the World; and after having practiſed for many Years a religious Life in a moſt eminent Degree of Perfection, founded twelve Monaſteries in *Latium*, and the 13th at *Mount Caſſin*,

Caſſin, in the Kingdom of *Naples*, from which he happily paſſed to the Mountain of Eternity, in the ſixth Century. He compoſed an excellent Rule, which was afterward embraced by almoſt all the Religious of the *Weſt*, until towards the twelfth Century; and has furniſhed the Church of God with innumerable Prelates and Apoſtolick Men, and Heaven with innumerable Saints. The wonderful Life of St. *Bennet* was written by St. *Gregory the Great* in his *Dialogues*.

From the Rule of St. *Bennet* many other Orders have ſprung beſides the *Benedictines*, as the *Cluniacenſes*, ſo called from the firſt Abbey of *Cluny* in *France*. Theſe were inſtituted by St. *Odo*, in the tenth Century, and for a long Time flouriſhed in great Sanctity. The *Camaldulenſes*, inſtituted by St. *Romuald*, amongſt the *Apennine* Mountains, about the Year 1000, and to this Day edifying the Church, by yielding a ſweet Odour of Sanctity to all that come near them. The Monks of *Valombroſa*, inſtituted by St. *John Gualbert*, in the 11th Century, and ſo called from the Place of their firſt Inſtitution. The *Ciſtercians*, ſo called from their firſt Abbey, founded about the End of the eleventh Century, by St. *Robert*, Abbot of *Moleſme* in *France*. St. *Robert* being obliged to return to his Abbey of *Moleſme*, left for his Succeſſor St. *Albericus*, who was ſucceeded by St. *Stephen Harding*, an *Engliſhman*, who had the Happineſs to receive St. *Bernard* into his Society, by whoſe Preaching and Miracles this Order was wonderfully propagated, and the Religious of it from him are commonly called *Bernardines*. Of this Order is the famous Abbey of *La Trappe* in *France*, which in theſe our Days has renewed the Auſterities and abſtracted Lives of the primitive Religious. I paſs over ſeveral other Religious, profeſſing the Rule of St. *Benedict*, as the *Silveſtrines*, the *Grandiamontenſes*, the *Celeſtines*, ſo called from St. *Peter Celeſtine*, their Founder, the *Olivetians*, &c.

Towards the End of the eleventh Century St. *Bruno*, a Doctor of *Paris*, with ſix Companions, retired from the World to the deſert Mountains of *Carthuſia*, in the

the Dioceſe of *Grenoble* in *Dauphiny*, and there laid the Foundation of the Order of the *Carthuſians*, formerly in *England* called the *Charter-houſe* Monks, who to this Day have happily preſerved their Primitive Fervour, keeping perpetual Silence, only when they are ſinging the Praiſes of God, perpetual Abſtinence, wearing always a rough Hair Shirt, and commonly employed in Prayer and Contemplation.

About the Year 1120, St. *Norbert*, who had exchanged the Court Life for the voluntary Poverty recommended by the Goſpel, founded an Order of Canon Regulars, from him called *Norbertines*, and *Premonſtratenſes*, from *Premontre*, the Place of their firſt Abbey, in the Dioceſe of *Laon* in *France*.

In the ſame Age alſo was inſtituted in *France*, *The Order of the bleſſed Trinity*, for the Redemption of Captives out of the Hands of Infidels, by St. *John de Matha*, and St. *Felix de Valois*, two holy Prieſts and Solitaries, invited to this charitable Work by divine Viſions. As in the following Age another Order was inſtituted in *Spain* for the ſame End, by St. *Peter Nolaſons*. This is commonly called *The Order of our Lady de Mercede*, or of the *Redemption*.

About the Year 1200 the *Carmelites* were firſt brought into *Europe*, and were quickly ſpread through all Parts of *Chriſtendom*, where they have flouriſhed exceedingly; no where more than heretofore in *England*, where, from the Colour of their Mantles, they were called *White Friars*. Theſe were originally Hermits, living upon *Mount Carmel*, who, whilſt the Chriſtians were in Poſſeſſion of *Syria* and the *Holy Land*, were aſſembled together by *Almeric*, the Patriarch of *Antioch*, and received a Rule from *Albert* Patriarch of *Jeruſalem*. This Rule was afterwards mitigated by the Pope; but embraced again in its full Extent by St. *Tereſa*, in the ſixteenth Century, and by the Friars and Nuns that follow her Reform, and are called *Diſcalced*, or *Barefoot Carmelites*.

Not long after the *Carmelites* coming into *Europe*, God was pleaſed to raiſe two new Orders, which have flouriſhed

flouriſhed from that Time to this Day; and furniſhed the Church with ſeveral Popes, innumerable Cardinals, Biſhops, Eccleſiaſtical Writers, and Apoſtolick Men; and have both been very fruitful in Saints, *viz.* the Order of St. *Dominick*, and that of St. *Francis*. The *Dominicans*, or *Friars Preachers*, were inſtituted for preaching the Goſpel to Infidels and Sinners, which they have done with great Succeſs. Theſe were formerly in our Country called *Black Friars*, from the Colour of their Cloak, or Outward Habit, which is black; as the *Franciſcans* were called *Grey Friars*. St. *Francis* would have his Religious for Humility called *Friars Minors*, whom he trained up in great Poverty and Penance. And ſo great and ſpeedy was the Increaſe of this Order, that in a Chapter held by the Saint himſelf at *Aſſiſium*, there were aſſembled no leſs than five thouſand Religious. This Order at preſent is the moſt numerous in the Church of God, and is divided into three chief Branches, under their reſpective Generals, *viz.* the *Conventuals*, the *Obſervants*, and the *Capuchins*. The *Obſervants* are again ſub-divided into *Cordeliers*, *Recollects*, &c. Beſides which, there is the Congregation of St. *Peter* of *Alcantara*, which is the ſtricteſt of all. The Nuns which follow the Rule of St. *Francis*, are commonly called *Poor Clares*, from St. *Clare*, who firſt received the Habit from St. *Francis*, and was their firſt Abbeſs Beſides theſe there are *Capuchineſſes*, or *Penitents*, Nuns of the third Order of St. *Francis*, &c.

Other Orders that have been founded between the Beginning of the thirteenth Century and the ſixteenth, are, the *Servites*, or Servants of the bleſſed Virgin, inſtituted about 1232, by ſeven Gentlemen of *Florence*, who retired to a neighbouring Mountain to do Penance; the *Crutigeri*, or *Crutched-Fryars*, though theſe by ſome are ſuppoſed to have been much more ancient; the *Jeſuati*, inſtituted by St. *John Colambin*, *Anno* 1536; the *Brigittins*, by St. *Brigit*, *Anno* 1360; the *Hieronomites*, by *Pedro Ferdinando*, *Anno* 1383; the *Minims*,

Minims, by St. *Francis* of *Paula*, about the Year 1450, *&c.*

The ſixteenth Century gave Riſe to ſeveral new Orders: The *Theatins*, or *Regular Clerks*, were inſtituted *Anno* 1528, by St. *Cajetanus Thianæus*, a Man of an Apoſtolick Life. This Order flouriſhes very much in *Italy*, as well as the *Barnabites*, or Clericks Regular of St. *Paul*.

The *Jeſuits*, or *Society of Jeſus*, were inſtituted by St. *Ignatius* of *Loyola*, *Anno* 1540, as a Troop or Company of *Auxiliaries*, to aſſiſt the Paſtoral Clergy in the Time of the Church's greateſt Neceſſity; to labour in the Converſion and Sanctification of Souls; to train up Youth in Piety and Learning; to defend the Faith againſt Hereticks, and propagate it amongſt Infidels: In all which Particulars this Order has done ſignal Service to the Church in theſe two laſt Centuries.

About the ſame Time St. *John de Deo* founded an Order of *Religious Brethren*, to take Care of the Sick, and to provide for them all neceſſary Aſſiſtance both for Soul and Body.

In the Beginning of the ſeventeenth Century St. *Francis de Sales*, Biſhop of *Geneva*, inſtituted the Order of the Nuns of *the Viſitation of the bleſſed Virgin*. And thus I have given you a ſhort Account of the chief Orders that at preſent flouriſh in the Church.

Beſides theſe Religious Orders, there are certain Regular Congregations of Clergy living in common, though not under the Tie of Religious Vows: as the *Oratorians*, inſtituted by St. *Philip Nerius* in the ſixteenth Century; the Fathers of the *Chriſtian Doctrine*; the *Lazarians*, or Fathers of the *Miſſions*, &c.

Q. Are there not alſo many *Confraternities* amongſt the Catholicks, in which many of the Laity are enrolled? Pray what is the Meaning of theſe *Confraternities*.

A. Theſe *Confraternities*, or *Brotherhoods*, are certain Societies, or Aſſociations, inſtituted for the Encouragement

couragement of Devotion, or for promoting of certain Works of Piety, Religion, and Charity, under ſome Rules or Regulations; though without being tied to them, ſo far as that the Breach or Neglect of them would be ſinful. The Good of theſe Confraternities is, that thereby good Works are promoted, the Faithful are encouraged to frequent the Sacraments, to hear the Word of God, and mutually to aſſiſt one another by their Prayers?

CHAP. XIX.—*Of the Sacrament of Matrimony, and of the Nuptial Benediction.*

Q. WHEN was *Matrimony inſtituted?*

A. It was firſt inſtituted by God Almighty between our firſt Parents in the earthly Paradiſe, *Gen.* ii. and this Inſtitution was confirmed by *Chriſt* in the New Teſtament, St. *Matt.* xix. 4, 5, 6. where he concludes, *What God hath joined together, let no man put aſunder?* And our Lord, to ſhew that this State is *holy*, and not to be condemned or deſpiſed, was pleaſed to honour it with his firſt Miracle, wrought at the Wedding of *Cana*, St. *John* ii.

Q. What are the Ends for which *Matrimony* is inſtituted.

A. For the Procreation of Children, which may ſerve God here, and people Heaven hereafter; for a Remedy againſt Concupiſcence, and for the Benefit of conjugal Society, that Man and Wife may mutually help one another, and contribute to one another's Salvation.

Q. How do you prove that *Matrimony* is a Sacrament?

A. Becauſe it is a Conjunction made and ſanctified by God himſelf, and not to be diſſolved by any Power of Man, as being a *ſacred Sign* or myſterious Repreſentation of the indiſſoluble Union of *Chriſt* and his Church. Hence St *Paul*, *Eph.* v. 31, 32, expreſsly calls it a *great Sacrament* or *Myſtery*, with regard to *Chriſt* and his Church; and as ſuch it has been always acknowledged in the Catholick Church. See St. *Ambroſe*, *L.* 1. *de Abraham*, *C.* 7. St. *Auguſtine*, *L. de Bono*

Conj. C. 18 *&* 24. *L. de Fide & Operibus, C.* 17. *L. de Nuptiis & Concup. C.* 10, *&c.*

Q. Does *Matrimony* give Grace to thoſe that receive it?

A. Yes, if they receive it in the Diſpoſition that they ought, it gives a Grace to the married Couple to love one another according to God, to reſtrain the Violence of Concupiſcence, to bear with one another's Weakneſſes, and to bring up their Children in the Fear of God.

Q. How comes it then that ſo many Marriages are unhappy, if *Matrimony* be a Sacrament which gives ſo great a Grace?

A. Becauſe the greateſt Part do not receive it in the Diſpoſition they ought: they conſult not God in their Choice, but only their own Luſt or temporal Intereſt; they prepare not themſelves for it, by putting themſelves in the State of Grace; and too often are guilty of Freedoms before Marriage, which are not allowable by the Law of God.

Q. In what Diſpoſition ought Perſons to receive the Sacrament of *Matrimony?*

A. They ought to be in a State of Grace by Confeſſion; their Intention ought to be pure, *viz.* to embrace this holy State for the Ends for which God inſtituted it; and if they be under the Care of Parents, *&c.* they ought to conſult them, and do nothing in this Kind without their Conſent.

Q. In what Manner does the Catholick Church proceed in the Adminiſtration of *Matrimony?*

A. *1ſt*, She orders that the Bans ſhould be proclaimed on three *Sundays*, or Feſtival-days, before the Celebration of Marriage; to the End that if any one knows any Impediment why the Parties may not, by the Law of God or his Church, be joined in Matrimony, he may declare it.

2dly, The Parties are to be married by their own Pariſh-Prieſt, in the Preſence of two or three Witneſſes.

3dly, The Parties expreſs, in the Preſence of the Prieſt,

Prieſt, their mutual Conſent, according to the uſual Form of the Church: After which the Prieſt ſays, *I join you in Matrimony, in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Amen.

4*thly*, The Prieſt bleſſes the *Ring*, according to this Form:

V. Our Help is in the Name of the Lord.
A. Who made Heaven and Earth.
V. O Lord, hear my Prayer.
A. And let my Cry come to thee.
V. The Lord be with you.
A. And with thy Spirit.

Let us pray.

BLESS, ✠ O Lord, this Ring, which we bleſs ✠ in thy Name, that ſhe that ſhall wear it, keeping inviolable Fidelity to her Spouſe, may ever remain in Peace, and in thy Will, and always live in mutual Charity. Through *Chriſt*, our Lord. *Amen.*

Then the Prieſt ſprinkles the Ring with holy Water, and the Bridegroom taking it, puts it on the fourth Finger of the Left-hand of the Bride, ſaying, *In the Name of the Father, and of the Son, and of the Holy Ghoſt.* Amen. Here alſo, according to the Cuſtom of *England*, the Bridegroom puts ſome Gold and Silver into the Hand of the Bride, ſaying, *With this Ring I thee wed, this Gold and Silver thee I give, and with my Body I thee worſhip, and with all my worldly Goods I thee endow.*

After this the Prieſt ſays, V. Confirm, O God, this which thou haſt wrought in us. A. From thy Holy Temple which is in *Jeruſalem.* Lord have Mercy on us. Chriſt have Mercy on us. Lord have Mercy on us. Our Father, *&c.* And lead us not into Temptation. A. But deliver us from Evil. V. Save thy Servants. A. Truſting in thee, O my God. V. Send them Help, O Lord, from thy Sanctuary. A. And defend them from *Sion.* V. Be to them, O Lord, a Tower of Strength. A. Againſt the Face of the Enemy. V. O Lord, hear my Prayer. A. And let my

Cry come to thee. V. The Lord be with you. A. And with thy Spirit.

Let us pray.

LOOK down, O Lord, we beſeech thee, upon theſe thy Servants, and afford thy favourable Aſſiſtance to thy own Inſtitution, by which thou haſt ordained the Propagation of Mankind; that they who are joined together by thy Authority, may be preſerved by thy Aid. Through *Chriſt* our Lord. *Amen.*

5thly, After this, if the *Nuptial Benediction* is to be given, the Prieſt ſays the Maſs appointed in the *Miſſal* for the Bridegroom and the Bride; and having ſaid the *Pater-Noſter*, turning about to the new-married Couple, he ſays over them the following Prayers.

Let us pray.

MERCIFULLY give ear, O Lord, to our Prayers, and let thy Grace accompany this thy Inſtitution, by which thou haſt ordained the Propagation of Mankind; that this Tie, which is made by thy Authority, may be preſerved by thy Grace. Through our Lord *Jeſus Chriſt*, &c.

Let us pray.

O GOD, who by thy omnipotent Hand didſt create all Things of nothing; who, at the firſt forming of the World, having made Man to the Likeneſs of God, didſt out of his Fleſh make the Woman, and give her to him for his Help; and by this didſt inform us, that what in its Beginning was one, ought never to be ſeparated: O God, who by ſo excellent a Myſtery haſt conſecrated this Union of both Sexes, that thou wouldeſt have it to be a Type of that great Sacrament which is betwixt *Chriſt* and his Church; O God, by whom this Contract and mutual Commerce has been ordained, and privileged, with a Bleſſing, which alone has not been recalled, either in Puniſhment of original Sin, or by the Sentence of the Flood; mercifully look on this thy Servant the Bride, who being now to be given in Marriage, earneſtly deſires to be received under thy Protection. May Love and Peace abound

in

in her; may ſhe marry in *Chriſt* faithful and chaſte; may ſhe ever imitate thoſe holy Women of former Times; may ſhe be as acceptable to her Huſband as *Rachael*, as diſcreet as *Rebecca*; may ſhe in her Years and Fidelity be like *Sarah*, and may the Author of Evil at no Time have any ſhare in her Actions; may ſhe be ſteady in Faith and the Commandments; may ſhe be true in her Engagements, and flee all unlawful Addreſſes; may ſhe fortify her Infirmity by thy Diſcipline; may ſhe be gravely baſhful, venerably modeſt, and well learned in the Doctrine of Heaven; may ſhe be fruitful in her Offspring; may ſhe be approved an Innocent, and may her happy Lot be to arrive at length at the Reſt of the Bleſſed in the Kingdom of Heaven; may they both ſee their Childrens Children to the third and fourth Generation, and live to a good old Age. Through the ſame Lord *Jeſus Chriſt*, &c.

After the Prieſt's Communion, they both receive the bleſſed Sacrament; and in the End of the Maſs, before the uſual Bleſſing of the People, the Prieſt turns to the Bridegroom and Bride, and ſays:

THE God of *Abraham*, the God of *Iſaac*, and the God of *Jacob* be with you; and may he fulfil his Bleſſing in you, that you may ſee your Childrens Children to the third and fourth Generation: and afterwards enter into the Poſſeſſion of everlaſting Life, by the Help of our Lord *Jeſus Chriſt*, who, with the Father, and the Holy Ghoſt, liveth and reigneth God, for ever and ever. *Amen.*

Then the Prieſt admoniſhes them to be faithful to one another, to love one another, and to live in the Fear of God; and exhorts them to be continent, by mutual conſent, at the Times of Devotion, and eſpecially at the Times of Faſting, and of great Solemnities; and ſo he finiſhes the Maſs in the uſual Manner.

Q. Is there any Obligation of receiving this *Nuptial Benediction* when Perſons are married?

A. The Church wiſhes that it were never omitted in the firſt Marriage, when it may be had, becauſe of the Bleſſing it draws down from Heaven; and it would certainly be a Fault for Perſons to marry without it, when and where it may be had.

Q. Why does not the Church allow of this *Nuptial Benediction* when the Woman has been once married before?

A. Becauſe the ſecond Marriage does not ſo perfectly repreſent the Union of *Chriſt* and his Church, which is an eternal Tie of one to one.

Q. Why does the Church not allow of the Solemnity of Marriage from the firſt *Sunday* of *Advent* till after *Twelfth-day*, and from *Aſh-Wedneſday* till after *Low-Sunday?*

A. Becauſe the Times of *Advent* and *Lent* are Times of Penance, as the Times of *Chriſtmas* and *Eaſter* are Times of extraordinary Devotion, and therefore are not proper for Marriage Feaſts, or ſuch like Solemnities.

Q. What are the Duties of married People to one another?

A. You ſhall hear them from Scripture.

Epheſ. v. 22. *Let women be ſubject to their huſbands, as to the Lord.* Ver. 23. *Becauſe the man is the head of the woman, as Chriſt is the head of the church: he is the Saviour of his body.* Ver. 24. *Therefore as the church is ſubject to Chriſt, ſo alſo let women be to their huſbands in all things.* Ver. 25. *Husbands love your wives, as Chriſt alſo loved the church, and delivered himſelf for it . . .* Ver. 28. *So alſo ought husbands to love their wives as their own bodies: he that loveth his wife loveth himſelf.* Ver. 29. *For no one ever hated his own fleſh, but nouriſheth it, and cheriſheth it, as Chriſt alſo doth the church.* Ver. 30. *Becauſe we are members of his body, of his fleſh, and of his bones.* Ver. 31. *For this cauſe ſhall a man leave his father and his mother, and ſhall adhere to his wife, and they ſhall be two in one fleſh,* (Gen. ii.) Ver. 32. *This Sacrament is great, but I ſay in Chriſt and in the church.* Ver. 33. *However,*

ever, let every one of you in particular love his wife as himſelf; and let the wife reverence the huſband. See to the ſame Effect, *Coloſ.* iii. 18, 19.

1 St. *Peter* iii. 1. *Let women be ſubject to their huſbands, to the end, that if any believe not the word, they may be gained without the word, by the cōverſation of the woman.* Ver. 2. *Beholding your chaſte converſation in fear.* Ver. 3. *Whoſe adorning, let it not be in the outward plaiting of the hair, or laying on gold round about, or putting on apparel.* Ver. 4. *But the hidden man of the heart, in the incorruptibility of a meek and modeſt ſpirit, which is rich in the ſight of God.* Ver. 5. *For in this manner heretofore alſo holy women, hoping in God, adorned themſelves, being ſubject to their husbands.* Ver. 6. *As* Sarah *obeyed* Abraham, *calling him Lord, whoſe daughters you are,* &c. Ver. 7. *Husbands in like manner dwelling with them according to knowledge, give honour to the woman as to the weaker veſſel, and as to the joint-heirs of the grace of life, that your prayers may not be hindered.*

1 Cor. viii. 3. *Let the husband render the* [marriage] *debt to the wife; and in like manner the wife to her huſband.* Ver. 4. *The wife hath not power of her own body, but the husband; and in like manner the husband hath not power of his own body, but the wife.* Ver. 5. *Defraud not one another, unleſs perhaps by conſent for a time, that you may give yourſelves to prayer, and return again together to the ſame, leſt Satan tempt you on account of your incontinency.* Ver. 6. *Yet this I ſpeak according to indulgence, not according to command.* Ver. 7. *For I would have you all be as myſelf,* &c. Ver. 10. *But as to them who are joined in wedlock, it is not I, but the Lord, commands that the wife depart not from the husband.* Ver. 11. *But if ſhe ſhall depart, that ſhe remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.*

Titus ii. 4. *They may teach the young women prudence, that they love their husbands, be tender of their children.* Ver. 5. *Diſcreet, chaſte, ſober, having care of the houſe, gentle,*

gentle, ſubmiſſive to their husbands, that the word of God be not blaſphemed.

There are alſo excellent Documents for married People in the Book of *Tobias*, Ch. vi. 16. *Then the Angel* Raphael *ſaid to him, Hear me, and I will ſhew thee who they are over whom the devil can prevail.* Ver. 17. *For they who in ſuch manner receive matrimony, as to ſhut out God from themſelves and from their mind, and to give themſelves to their luſt, as the horſe and mule, which have not underſtanding, over them the devil hath power.* Ver. 22. *Thou ſhalt take the virgin with the fear of the Lord, moved rather for love of children than for luſt, that in the ſeed of* Abraham *thou mayeſt obtain bleſſing in children.*

And Chap. iii. 16. *Thou knoweſt, Lord, that I never coveted a husband, and have kept my ſoul clean from all concupiſcence.* Ver. 16. *I never kept company with them that play; nor with them that walk in lightneſs did make myſelf a partner.* Ver. 17. *But a husband I conſented to take, with thy fear, not with my luſt.*

And Chap. iii. 8. *Thou madeſt* Adam *of the ſlime of the earth, and gaveſt him* Eve *for his helpmate.* Ver. 9. *And now, Lord, thou knoweſt that not for fleſhly luſt do I take my ſiſter to wife, but only for the love of poſterity, in which thy name may bleſſed for ever and ever.*

Q. What are the Duties of married People with regard to the Education of their Children?

A. They are obliged to train them up from their very Infancy in the Fear of God, and to give them early Impreſſions of Piety; to ſee that they be inſtructed in the Chriſtian Doctrine, and that they be kept to their Prayers and other religious Duties; in fine, to give them good Example, and to remove from them the Occaſions of Sin, eſpecially bad Company and Idleneſs.

Q. Does the Catholick Church allow her Children to marry with thoſe that are not of her Communion?

A. She has often prohibited ſuch Marriages, as may be ſeen in the 16th Canon of the Council of *Illiberis*, the

the 10th Canon of the Council of *Laodicea*, the 14th Canon of the Council of *Chalcedon*, the 67th Canon of the Council of *Agde*, *&c.* Though ſometimes, and in ſome Places, the Paſtors of the Church, for weighty Reaſons, have been forced to diſpenſe with this Law, and tolerate ſuch Marriages.

Q. Why is the Church ſo averſe to theſe Kind of Marriages?

A. *1ſt*, Becauſe ſhe would not have her Children communicate in ſacred Things, ſuch as Matrimony is, with thoſe that are out of her Communion. *2dly*, Becauſe ſuch Marriages are apt to give occaſion to Diſſentions in Families, whilſt one of the Parties draws one Way, the other another. *3dly*, Becauſe there is a Danger of the Catholick Party, being perverted, or at leaſt of not being allowed the free Exerciſe of Religion. *4thly*, Becauſe there is a Danger of the Children being brought up in Error, of which we have ſeen ſome ſad Inſtances. Where note, that thoſe Bargains are by no Means to be allowed of, by which the contracting Parties agree to have the Boys brought up in the Religion of the Father, and the Girls to follow the Mother. God and his Church will have no ſuch Diviſion, nor thus give up their Right to any one.

CHAP. XX.—*Of the Churching of Women after Child-bearing.*

Q. WHAT is the Meaning of the Churching of Women after Child-bearing? Is it that you look upon them to be under any Uncleanneſs, as formerly in the Old Law, or to be any-way out of the Church by Child-bearing?

A. No, by no Means: But what we call the *Churching* of Women is nothing elſe but their coming to the Church to give Thanks to God for their ſafe Delivery, and to receive the Bleſſing of the Prieſt upon that Occaſion.

Q. What

Q. What is the Form and Manner of Churching of Women?

A. The Woman that deſires to be churched kneels down at the Door or Entry of the Church, holding a lighted Candle in her Hand; and the Prieſt, veſted with his Surplice and Stole, ſprinkles her firſt with Holy Water, and then ſays:

V. Our Help is in the Name of the Lord.

R. Who made Heaven and Earth.

Anthem. *This Woman ſhall receive a Bleſſing from the Lord.*

Pſalm 23, alias 24.

THE earth is the Lord's and the fulneſs thereof; the world, and all they that dwell therein.

For he hath founded it upon the ſeas, and hath prepared it upon the rivers.

Who ſhall aſcend into the mountain of the Lord? or who ſhall ſtand in his holy place?

The innocent in hands, and clean in heart, that hath not taken his Soul in vain, nor ſworn deceitfully to his neighbour.

He ſhall receive a bleſſing from the Lord, and mercy from God his Saviour.

This is the generation of them that ſeek him, of them that ſeek the face of the God of *Jacob*.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of glory ſhall enter in.

Who is this King of glory? The Lord, who is ſtrong and mighty; the Lord, mighty in battle.

Lift up your gates, ye princes, and be ye lifted up, O eternal gates, and the King of glory ſhall enter in.

Who is this King of glory? The Lord of Hoſts, he is the King of glory?

Glory be to the Father, *&c.*

At it was in the Beginning, *&c.*

Anthem. *This Woman ſhall receive a Bleſſing from the Lord, and Mercy from God her Saviour; for this is the Generation of them that ſeek the Lord.*

After this the Prieſt ſtretches out to her Hand the End

End of the Stole, and ſo introduces her into the Church, ſaying, *Come into the Temple of God, adore the Son of the bleſſed Virgin* Mary, *who has given to thee to be fruitful in thy Offspring.*

Then ſhe kneels before the Altar, giving Thanks to God for his Benefits beſtowed upon her, whilſt the Prieſt prays as follows:

Lord have Mercy on us. Chriſt have Mercy on us. Lord have Mercy on us. Our Father, *&c.* V. And lead us not into Temptation. A. But deliver us from Evil. V. Save thy handmaid, O Lord. A. Truſting in thee, O my God. V. Send her Help, O Lord, from thy Sanctuary. A. And defend her from *Sion.* V. Let not the Enemy have any Power over her. A. Nor the ſon of iniquity preſume to hurt her. V. O Lord, hear my Prayer. A. And let my Cry come to thee. V. The Lord be with you. A. And with thy Spirit.

Let us pray.

ALmighty Everlaſting God, who, by thy bleſſed Virgin *Mary*'s happy bringing forth, haſt changed into Joy the Pains of the Faithful in their Child-bearing: mercifully look down upon this thy Servant who comes with joy to thy Holy Temple to return thee Thanks; and grant, that after this Life, ſhe may, by the Merits and Interceſſion of the ſame bleſſed *Mary*, deſerve to be received with her Child into the Joys of everlaſting happineſs. Through *Chriſt* our Lord.

Then the Prieſt ſprinkles her again with Holy Water, in the Form of the Croſs, ſaying, *May the Peace and Bleſſing of Almighty God, Father, ✠ Son, and Holy Ghoſt, come down upon thee, and remain with thee for ever.* Amen.

CHAP. XXII.—*Of the Faſts of the Catholick Church.*

SECT. I.—*Of Faſting and Abſtinence in general.*

Q. HAVE you any Reaſon to think that Faſting and Abſtinence is agreeable to God?

A. Yes, certainly: *John the Baptiſt*'s Abſtinence is commended, St. *Luke* i. 15. and St. *Matt.* iii. 4. and *Anna*

Anna the Propheteſs is praiſed, St. *Luke* ii. 37. for *ſerving* God *with faſting and prayers night and day.* The *Ninivites* by *faſting* obtained Mercy. *Jonas* iii. 5. *Daniel* joined *faſting* with Prayer, *Dan.* ix. 3. and by *faſting*, was diſpoſed for heavenly Viſions, *Dan.* x. 3, 7, 12. The Royal Prophet *humbled his ſoul in faſting*, Pſalm xxxiv. (*alias* xxxv.) 13. *Ezra* and *Nehemiah* ſought and found ſeaſonable Aid from God by Faſting, *Ezra* viii. 23. and *Nehemiah* i. 4. and God, by the Prophet *Joel*, calls upon his People (*Joel* ii. 12.) to *turn to him with all their heart in* FASTING, *weeping, and mourning.*

Q. But did our Lord *Jeſus Chriſt* deſign that his Followers ſhould faſt?

A. Yes; he not only gave them an Example by faſting forty Days, St. *Matt.* iv. 2. and preſcribed to them Leſſons concerning *Faſting*, St. *Matt.* vi. 16, *&c.* but alſo expreſsly affirmed, that after the Bridegroom ſhould be taken from them, that is, after his Paſſion, Reſurrection, and Aſcenſion, all his Children, that is, all good Chriſtians, ſhould faſt, St. *Matt.* ix. 15. St. *Mark* ii. 20. St. *Luke* v. 35. Hence we find the firſt Chriſtians at *Antioch* faſting, *Acts* xiii. 2. The Ordination of *Paul* and *Barnabas* was accompanied with Prayer and Faſting, Ver. 3. and Prieſts were ordained by them in every Church with Prayer and Faſting, *Acts* xiv. 23. and the Apoſtles *approved themſelves as the miniſters of God—in faſting*, 2 *Cor.* vi. 4, 5, *&c.*

Q. Has Faſting any particular Efficacy againſt the Devil?

A. Yes, *This kind* [of devils] *can come forth by nothing, but by prayer and faſting*, ſaith our Lord, St. *Mark* ix. 29.

Q. What are the Ends for which Chriſtians are to faſt, and for which the Church preſcribes Days of Faſting and Abſtinence?

A *1ſt*, To chaſtiſe ourſelves, and to do Penance for our Sins, that ſo, like the *Ninivites*, we may obtain Mercy of God. *2dly*, To curb and reſtrain our Paſſions

ſions and Concupiſcences, and to bring the Fleſh into Subjection of the Spirit. 3*dly*, To be enabled by Faſting to raiſe our Souls the eaſier to God, and to offer him purer Prayer.

Q. What are the Rules preſcribed by the Catholick Church with regard to eating on Faſting-days?

A. 1*ſt*, The Church prohibits all Fleſh-meat on Faſting-days, and in *Lent*, Eggs alſo, and Cheeſe: Formerly Wine was prohibited; but this Prohibition, by a contrary Cuſtom, has been long ſince laid aſide. 2*dly*, The Church allows her Children but one Meal on Faſting-days; beſides which, Cuſtom has introduced a ſmall Collation at Night. 3*dly*, The Meal which the Church allows on Faſting-days muſt not be taken till towards Noon; formerly, for the firſt twelve hundred Years of the Church, the Meal was not to be taken in *Lent* before the Evening; and on other Faſting-days, not till Three o'Clock in the Afternoon. Theſe Rules regard the Days of *Faſting*; but as to thoſe that are only Days of *Abſtinence*, ſuch as the *Sundays* in *Lent*, the three *Rogation-days*, and the *Saturdays* throughout the Year, we are only obliged to abſtain from Fleſh on thoſe days, but no Ways confined to one Meal.

Q. But why does the Church prohibit Fleſh on Days of Faſting and Abſtinence?

A. Not that ſhe looks upon any Meats unclean by the New Law; but ſhe does it that her Children may better comply with the Ends of Faſting, *viz.* Mortification and Penance, by abſtaining on thoſe Days from that Kind of Food which is moſt nouriſhing and moſt agreeable.

Q. But is this not condemned by the Apoſtle, 1 *Tim.* iv. 3. where he calls it the Doctrine of Devils, to command *to abſtain from meats which God hath created to be received with Thankſgiving?*

A. The Apoſtle ſpeaks of the Doctrine of thoſe, who with the *Marcionites*, *Manichæans*, and other Hereticks, forbid the Uſe of Meat, not as the Church

does, by Way of Mortification and Penance, on Days of Faſting and Humiliation, but as a Thing abſolutely unclean, and unlawful to be uſed at any Time, as coming from an evil Principle. All that know any Thing of Church-hiſtory, know that this was the Syſtem of many Hereticks, who alſo upon the ſame Account abſolutely condemned Marriage, as tending to the Propagation of Fleſh. Now they that know theſe Things are guilty of the higheſt Injuſtice, in pretending that theſe Words of the Apoſtle were levelled at the Catholick Church, when their own Conſcience muſt tell them that they were deſigned for another Set of People. The Catholick Church is far from condemning the Uſe of God's Creatures in proper Times and Seaſons; but ſhe neither does, nor ever did, think all Kind of Diet proper for Days of Faſting and Penance: And in this Particular the modern Church is ſo far from going beyond the Primitive Chriſtians, that, on the contrary, all Kind of Monuments of Antiquity make it evident, that our Forefathers, in the firſt Ages of the Church, were more ſevere in their Abſtinence than we now are.

Q. But does not the Apoſtle ſay, 1 *Cor.* x. 25. *Whatſoever is ſold in the ſhambles, that eat, aſking no queſtion for conſcience ſake?*

A. He ſpeaks not this with relation to the Days of Faſting, as if any Sorts of Meat might be eaten on Faſting-days; but he ſpeaks, as it is evident from the Context, with regard to Meats offered to Idols; which ſome weak Brethren were ſo much afraid of eating, that upon this accounnt they durſt not eat the Meat ſold in the Shambles, leſt it might have been offered to Idols. Upon the ſame Principle the Apoſtle adds, Ver. 27. *If any of them that believe not, invite you to a feaſt, and ye be diſpoſed to go, whatſoever is ſet before you eat, aſking no queſtion for conſcience ſake.* Ver. 28. *But if any man ſay unto you, this is offered in ſacrifice unto Idols, eat not for his ſake that ſheweth it, and for conſcience ſake,* &c.

Q. Do

Q. Do you take it then to be a Sin to eat Meat on Faſting-days, or otherwiſe to break the Church-Faſt without Neceſſity?

A. Yes, certainly; becauſe it is a Sin to diſobey our lawful Superiors, and more particularly to diſobey the Church of God. *If he neglect to hear the church, let him be to thee as a heathen and a publican*, St. *Matt.* xviii. 17.

Q. Does not *Chriſt* ſay, St. *Matt.* xv. 11. *That which goeth into the mouth doth not defile a man?*

A. True: It is not any Uncleanneſs in the Meat, as many Hereticks have imagined, or any Dirt or Duſt which may ſtick to it by eating without firſt waſhing the Hands (of which Caſe our Lord ſpeaks in the Text alledged) which can defile the Soul; for every Creature of God is good, and whatſoever corporal Filth enters in at the Mouth is caſt forth into the Draught; but that which defiles the Soul when a Perſon tranſgreſſes the Church-Faſt, is the Diſobedience of the Heart, in breaking the Precept of the Church, which God has commanded us to hear and to obey. And thus an *Iſraelite* would have been defiled in the Time of the Old Law, by eating of Blood or Swine's Fleſh; and thus our firſt Parents were defiled eating the forbidden Fruit, not by the Uncleanneſs of the Food, but by the Diſobedience of the Heart to the Law of God.

Q. What are the Conditiitions that ought to accompany a Chriſtian Faſt, to make it ſuch a Faſt as God has choſen?

A. The great and general Faſt of a Chriſtian is to abſtain from Sin; and God would not accept of the Faſt of the *Jews*, *Iſaiah* lviii. becauſe on the Days of their Faſting they were found doing their own Will, and oppreſſing their Neighbours: So that the firſt Condition that ought to go along with our Faſt is to renounce our Sins; the ſecond is to let our Faſt be accompanied with Alms-deeds and Prayer, *Tob.* xii. 8. the third to endeavour to perform them in a penitential Spirit.

Q. What Perſons are excuſed from the Strictneſs of the Church-Faſt?

A. Children under Age, ſick People, Women that are with Child, or that give Suck; likewiſe thoſe that upon Faſting-days are obliged to hard Labour; and in a Word, all ſuch who through Weakneſs, Infirmity, or other Hindrance, cannot faſt without great Prejudice or Danger. Where note, 1*ſt*, That if the Cauſe be not evident, a Perſon muſt have Recourſe to his Paſtor for Diſpenſation. 2*dly*, That in ſome of the above-mentioned Caſes a Perſon may be excuſed from one Part of the Faſt, and not from another; or may be excuſed from Faſting, and yet not from Abſtinence. 3*dly*, That ſuch as for ſome juſt Cauſe are diſpenſed with from Faſting, ought to endeavour, as far as their Condition and Circumſtances will allow, to be ſo much the more diligent in their Devotions, more liberal in their Alms, more patient in their Sufferings, and to make up by the interior Spirit of Penance what is wanting to the outward Faſt.

SECT. II.—*Of the Faſt of Lent.*

Q. WHEN did the Church firſt begin to obſerve the Faſt of *Lent*.

A. We know no Beginning of it; for it is a Faſt that has ever been obſerved by the Church from the Time of the Apoſtles, and ſtands upon the ſame Bottom as the Obſervation of the Lord's-Day, that is, upon apoſtolick Tradition.

Q. Have the ancient Fathers often mentioned this ſolemn Faſt of forty Days, which we call *Lent*?

A. Yes; It is mentioned by the Holy Fathers in innumerable Places; who alſo inform us that they had received it by Tradition from the Apoſtles. See St. *Jerome*, *Epiſt.* 54. *ad Marcellum*, and St. *Leo the Great*, *Serm.* 43 and 46. And the Tranſgreſſors of this ſolemn Faſt are ſeverely puniſhed by the 68th Canon of the Apoſtles.

Q. Have you any Thing elſe to offer to prove that the Faſt of *Lent* comes from an Ordinance of the Apoſtles?

A. Yes:

A. Yes: It is proved by that Rule of St. *Auguſtine*, *Epiſt.* 118. to *Januarius*, *viz.* That what is found not to have had its Inſtitution from any Council, but to have been ever obſerved by the univerſal Church, muſt needs have come from the firſt Fathers and Founders of the Church, that is, from the Apoſtles. But the Faſt of *Lent* is not found to have had its Inſtitution from any Council; but to have been obſerved in all Ages, from the very Beginning, amongſt all Chriſtian People, from *Eaſt* to *Weſt*: Therefore the Faſt of *Lent* is an Apoſtolick Ordinance and Tradition.

Q. For what Ends was the Faſt of *Lent* inſtituted?

A. 1*ſt*, That by this yearly Faſt of forty Days we might imitate the Faſt of our Lord, St. *Mat.* iv. 2. 2*dly*, That by this Inſtitution we might ſet aſide the Tithe, or tenth Part of the Year, to be more particularly conſecrated to God by Prayer and Faſting; as it was commanded in the Law to give to God the Tithes of all Things. 3*dly*, That by this forty Days Faſt, joined with Prayers and Alms-deeds, we might do Penance for the Sins of the whole Year. 4*thly*, That we might at this Time enter into a kind of ſpiritual Exerciſe, and a Retreat from the World; to look more narrowly into the State of our Souls, to repair our decayed Strength, and to provide effectual Remedies againſt our uſual Failings for the Time to come. 5*thly*, That by this ſolemn Faſt we might celebrate in a more becoming Manner, the Paſſion of *Chriſt*, which we particularly commemorate in *Lent*. In fine, that this Faſt might be a Preparation for the great Solemnity of *Eaſter*, and for the *Paſchal Communion*.

Q. In what Spirit would the Church have her Children undertake, and go through the Faſt of *Lent*?

A. In a *penitential Spirit*; that is, with a deep Senſe of Sorrow for having offended God; an earneſt deſire and Reſolution of a new Life, and a mortifying and chaſtiſing themſelves for their Sins. Theſe Leſ-

ſons ſhe inculcates every Day in her Office and Liturgy; witneſs the Hymns preſcribed for this holy Time, the Reſponſories, the Collects, Tracts, &c. I ſhall give you a Specimen of the Spirit of the Church in this Regard, by ſetting down ſome Paſſages of Scripture, which ſhe orders to be read in the Canonical Hours of Prayers every Day during this Time.

1. At *Lauds*, *Iſaiah* lviii. *Cry out, ceaſe not, raiſe thy voice like a trumpet, and declare to my people their wickedneſs, and to the houſe of* Jacob *their ſins.*

2. At *Prime, or the* firſt Hour *Iſaiah* lv. *Seek the Lord whilſt he may be found, call upon him whilſt he is near.*

3. At *Terce, or the* third Hour, *Joel* ii. *Be converted to me with your whole heart, in faſting, and weeping, and mourning; and rend your hearts, and not your garments, ſaith the Lord Almighty.*

4. At *Sext*, or *the* ſixth Hour, *Iſaiah* lv. *Let the wicked man forſake his ways, and the unjuſt man his thoughts; and let him return to the Lord, and he will have mercy on him: and to our God, for his mercy is great.*

5. At *None, or the* ninth Hour, *Iſaiah* liii. *Break thy bread to the hungry, and bring in the needy and the harbourleſs into thy houſe: when thou ſhalt ſee the naked, cloath him, and deſpiſe not thy own fleſh.*

6. At Veſpers, *or* Even-ſong, *Joel* ii. *Between the porch and the altar, the prieſts, the miniſters of the Lord, ſhall mourn, and they ſhall ſay, Spare, O Lord, ſpare thy people; and let not thine Inheritance fall into reproach, for the nations do domineer over them.*

To the ſame Effect ſhe often repeats in her Office the following Exhortation: *Let us repent, and amend the Sins which we have ignorantly committed, leſt, being ſuddenly overtaken by the Day of our Death, we ſeek for Time of Penance, and be not able to find it.*

And again: *Behold now is an acceptable time, behold now are the days of ſalvation; let us recommend ourſelves in much patience,* &c.

Q. Why

Q. Why do you call the Day of *Lent Aſh-Wedneſday?*

A. From the Ceremony of bleſſing *Aſhes* upon that Day, and putting them upon the Foreheads of the Faithful, to remind them that they muſt very quickly turn to Duſt; and therefore muſt not neglect to lay hold of this preſent Time of Mercy, and like the *Ninivites*, and other ancient Penitents, do Penance for their Sins in Sackcloth and Aſhes. The Prayers which are ſaid by the Church for the Bleſſing of the Aſhes are directed for the obtaining of God the Spirit of Compunction, and the Remiſſion of Sins for all thoſe who receive thoſe Aſhes; and the Prieſt, in making the Sign of the Croſs with the Aſhes on the Forehead of each one of the Faithful, ſays theſe Words: *Remember, Man, that thou art Duſt, and into Duſt thou ſhalt return.*

Q. Was it ever the Cuſtom of the Catholick Church to meet on that Day to curſe Sinners?

A. No; but to pray to God to obtain Mercy for Sinners.

Q. What Benefit is it to the Faithful to have regular Times of Faſting ſet aſide by the Church, rather than to be left to their own Diſcretion to faſt when they pleaſe?

A. *1ſt*, It is to be feared, that many would not faſt at all, were they not called upon by theſe regular Faſts of the Church. *2dly*, It is not to be doubted, but that Sinners may more eaſily and readily find Mercy when they join thus, all in a Body, with the whole Church of God, in ſuing for Mercy.

Q. But is this Mercy to be expected, if Sinners only mortify themſelves in Point of Eating, and in other Things indulge themſelves in their accuſtomed Liberties?

A. It is certain, that the true Spirit of Penance, which is the Spirit of *Lent*, requires that they ſhould be mortified not only in their Eating, but alſo by retrenching all Superfluities in other Things; as in Drinking, Sleeping, idle Viſits, and unneceſſary Divertiſements,

vertiſements, according to that of the Church-Hymn for *Lent*;

Utamur ergo parciùs;
Verbis, Cibis & Potibus,
Somno, Jocis, & arctiùs
Perſtemus in Cuſtodia.

Q. What do you think of preparing for *Lent* by a Carnival of Debauchery and Exceſs?

A. I think it is a Relick of Heatheniſm, infinitely oppoſite to the Spirit of the Church. The very Name of *Shrove-tide*, in the Language of our Forefathers, ſignifies the Seaſon or Time of Confeſſion; becauſe our Anceſtors were accuſtomed, according to the true Spirit of the Church, to go to Confeſſion at that Time, that ſo they might enter upon the ſolemn Faſt of *Lent*, in a Manner ſuitable to this penitential Faſt?

Q. Why is the Evening-Office, or *Veſpers*, ſaid before Dinner on all Days in *Lent*, excepting *Sundays*?

A. It is a Relick of the ancient Cuſtom of faſting in *Lent* till the Evening.

Q. Why is the *Alleluia* laid aſide during the Time of *Lent*?

A, Becauſe it is a Canticle of Joy, and therefore is omitted in this Time of Penance: But inſtead of it, the Church, at the Beginning of all Canonical Hours of her daily Office, repeats theſe Words: *Praiſe be to thee, O Lord, King of everlaſting Glory.*

Q. Why is the fifth *Sunday* in *Lent* called *Paſſion Sunday*?

A. Becauſe from that Day till *Eaſter*, the Church in a peculiar Manner commemorates the Paſſion of *Chriſt*.

Q. Why are the Crucifixes and Altar-pieces covered during this Time, in which we celebrate *Chriſt*'s Paſſion?

A. Becauſe the Church is then in Mourning for her Spouſe, who in his Paſſion was truly a hidden God, by concealing his Divinity, and becoming for us, as *a worm*

worm and no man, the reproach of men, and the outcaſt of the People. Pſalm xxi.

SECT. III.—*Of other Days of Faſting and Abſtinence in the Catholick Church.*

Q. DOES the Church obſerve any other Days of Faſting and Abſtinence beſides the forty Days of *Lent?*

Q. Yes; ſhe faſts upon the *Wedneſdays*, *Fridays* and *Saturdays* in the four *Ember-Weeks*; and upon the *Vigils* or *Eves* of moſt of her Feſtivals; and ſhe abſtains from Fleſh on the three *Rogation-days*, on St. *Mark's* Day, and on all the *Fridays* and *Saturdays* throughout the Year.

Q. Which do you call the four *Ember-weeks?*

A. The four *Ember-weeks* are the Weeks in which the Church gives holy Orders at the four Seaſons of the Year, *viz.* the firſt Week in *Lent*, *Whitſun-week*, the third Week in *September*, and the third Week in *Advent*; and they are called *Ember-weeks* from the Cuſtom of our Forefathers, of faſting at that Time in Sackcloth and Aſhes, or from eating nothing but Cakes baked under the *Embers*, and from thence called *Ember-bread.*

Q. Why has the Church appointed the Faſts of the *Ember-days* at the four Seaſons of the Year?

A. *1ſt*, That no Part of the Year might paſs without offering to God the Tribute of a penitential Faſt. *2dly*, That we might beg his Bleſſing on the Fruits of the Earth, and give him Thanks for thoſe which we have already received. *3dly*, That all the Faithful might join at theſe Times in Prayer and Faſting, to obtain of God worthy Paſtors; theſe being the Times of their Ordination. Thus the Primitive Chriſtians faſted at the Times of the Ordination of their Miniſters, *Acts* xiii. 2 and 3, and *chap.* xiv. 22.

Q. Why does the Church faſt upon the *Eves* or *Vigils* of moſt Holidays?

A. To prepare her Children by Mortification and Penance for the worthy celebrating theſe Days.

Q. Why

Q. Why do we keep Abſtinence on *Fridays?*

A. Becauſe our Lord ſuffered for us upon a *Friday.* But if *Chriſtmas-day* occurs upon a *Friday* or *Saturday*, we do not keep Abſtinence on that Day.

Q. What is the Meaning of the three *Rogation-days?*

A. The *Monday*, *Tueſday* and *Wedneſday* before *Aſcenſion-day* are called the three *Rogation-days*, or Days of ſolemn Supplication and Prayer. On theſe Days we keep Abſtinence, and in every Pariſh we go in Proceſſion, ſinging the Litanies, to beg God's Bleſſing upon the Fruits of the Earth, and to be preſerved from Peſtilences, Famines, *&c.* Upon the ſame Account we keep Abſtinence on the Days of St. *Mark*, *April* 25, with the like ſolemn Supplications and Litanies.

Q. And what is the Meaning of keeping Abſtinence upon *Saturdays?*

A. Becauſe *Saturday* was the Day that our Lord lay dead in the Monument, and a Day of Mourning to his Diſciples. This Abſtinence is alſo a proper Preparation for the Solemnity of the Lord's Day.

N. B. That in the *Eaſt*, inſtead of the *Saturday* they faſt upon the *Wedneſday*, as being the Day on which the *Jews* held their Council againſt *Chriſt*, and on which he was ſold by *Judas*.

CHAP. XXII.—*Of the Church Office, or the Canonical Hours of Prayer in the Catholic Church.*

Q. WHAT do you mean by the *Church-Office?*

A. It is a Form of Prayer, conſiſting of Pſalms, Leſſons, Hymns, *&c.* uſed by all the Clergy, and by the Religious of both Sexes in the Catholick Church. This Office is divided into ſeven Parts, commonly called the *Seven Canonical Hours*, according to the different Stages or Stations of *Chriſt's* Paſſion, *viz.* the *Mattins*, or Midnight-Office, to which are annexed the *Lauds* or Morning-Praiſes of God; the *Firſt*, *Third*, *Sixth* and *Ninth* Hours of Prayer, commonly

commonly called *Prime*, *Terce*, *Sext* and *None*; the *Veſpers*, or Even-ſong, and the *Complin*.

All theſe are duly performed by the Clergy and Religious every Day, according to that of the Royal Prophet, *Pſalm* cxviii. *Seven times in the day I gave praiſe to thee.*

Q. Have you any Warrant in Scripture for theſe different Hours of Prayer?

A. Yes: As to the *Midnight-Office*, King *David* tells us, *Pſalm* cxviii. that *he aroſe at midnight to confeſs to God*; and we find that St. *Paul* and *Silas*, even in Priſon, prayed at Midnight and ſung Praiſes to God, *Acts* xvi. 25.

As for the *Lauds*, or Praiſes of God at Break of Day, they are recommended to us by the Example of the *Pſalmiſt*, Pſalm lxii. *O God, my God, to thee do I watch from the morning light*; and by the Admonition of the Wiſe-man, *Wiſd.* xvi. 28. *That we ought to get up before the ſun to bleſs God, and at the riſing of the light to adore him.*

Of *Prime*, or the firſt Hour of Prayer at Sun-riſing, we may underſtand that of the Royal Prophet, *Pſalm* v. *In the morning thou ſhalt hear my voice*, &c. At *Terce*, or the third Hour of Prayer, it was that the Apoſtles received the Holy Ghoſt, *Acts* ii. 15. At *Sext*, or the ſixth Hour, St. *Peter* was praying when he was called by a Viſion to open the Church to the *Gentiles*, Acts x. 9. And we read of the ſame St. *Peter* with St. *John* going up to the Temple to the *Ninth Hour of Prayer*, *Acts* iii. 1. For *Veſpers* or Even-ſong, and *Complin*, which are Evening-Prayers, we have the Example of the Royal Prophet, *Pſalm* liv. *In the evening, and the morning, and at noon day, I will ſpeak and declare, and he will hear my voice.* Hence we find that the Night-Office, the Morning-Praiſes, the third, ſixth, and ninth Hours of Prayer, and the Even-ſong, were, among the Primitive Chriſtians, regularly obſerved, not only by the Clergy, but alſo by the reſt of the Faithful; to which the Religious afterwards added the *Prime* and *Complin*.

Q. Can

Q. Can you give me a ſhort Scheme of theſe Canonical Hours of Prayer according to the *Roman* Breviary?

A. *Mattins* begins with the *Lord's Prayer*, the *Hail Mary*, and the *Apoſtles Creed:* Then after a *Verſicle* or two, to call for God's Aſſiſtance, and the *Gloria Patri, &c.* follows the 94th *Pſalm*, (*alias* 95.) by which we invite one another to praiſe and adore God. Then comes a Hymn, which is followed by the Pſalm with their proper Anthems, and the Leſſons of the Day, with their Reſponſes. In the *Mattins* for *Sunday* we read eighteen Pſalms, and nine Leſſons: On Feſtivals and Saints Days we read nine Pſalms and nine Leſſons divided into three *Nocturns:* On *Firial*, or common Days, we read twelve Pſalms and three Leſſons. The Pſalms are ſo diſtributed, that in the Week we go through the whole *Pſalter:* The Leſſons are partly taken out of the Scriptures of the *Old* and *New Teſtament*, partly out of the Acts of the Saints, and the Writings and Homilies of the Holy Fathers. Upon Feſtival Days, and during the whole *Paſchal* Time, and upon all *Sundays* from *Eaſter* to *Advent*, and from *Chriſtmas* to *Septuageſima*, we cloſe the *Mattins* with the *Te Deum.*

In the *Lauds* we recite ſeven Pſalms, and one of the Scripture *Canticles*, with their reſpective *Anthems*, and a *Hymn*, then the Canticle *Benedictus*, with the Prayer or Prayers of the Day: And in the End an Anthem and Prayer of the bleſſed Virgin *Mary.*

The *Prime* begins with the *Pater*, *Ave* and *Creed*, *Deus in adjutorium, &c. Gloria Patri, &c.* After which there follows a Morning Hymn, then the 53d Pſalm (alias 54th) with a Part of the 118th (alias 119th) to which on *Sundays* is prefixed the 117th Pſalm, and the *Athanaſian Creed* is ſubjoined. Then follows an Anthem, a *Capitulum*, or ſhort Leſſon, with its Reſponſory, and divers Prayers, to beg God's Grace for the following Day.

Terce, *Sext* and *None* begin with *Pater*, *Ave*, *&c.* and conſiſt each of them of a proper Hymn, and ſix

Diviſions

Diviſions of the 118th Pſalm. Which excellent Pſalm the Church would have her Clergy daily recite, becauſe every Verſe of it contains the Praiſes of God's holy Law and Commandments, or excites the Soul to the Love and Eſteem thereof; or, in fine, prays for the Grace to fulfil the ſame. After the Pſalm follows an Anthem; then a ſhort Leſſon, Reſponſory and Prayer: And each Hour is concluded with the *Pater-noſter*.

Veſpers, or *Even-ſong*, are begun alſo with *Pater*, *Ave*, *&c.* and conſiſt of five Pſalms, with their Anthems, a ſhort Chapter, or Leſſon, a Hymn and the *Magnificat*, or Canticle of the Bleſſed Virgin *Mary*, with its proper Anthem, and a Collect, or Prayer, to which are uſually joined three or four Commemorations, conſiſting of Anthems, Verſes and Prayers.

Complin conſiſts of the Lord's Prayer, the *Confiteor*, *&c.* four Pſalms, an Anthem, Hymn, Leſſon, Reſponſory, the Canticle *Nunc dimittis*, with its Anthem, and ſome ſhort Prayers, which are cloſed with an Anthem and Prayer of the bleſſed Virgin, and the *Pater*, *Ave*, and *Creed*.

CHAP. XXIII.—*Of the Feſtivals of the Catholick Church: Where alſo of the Holy Week, and the Ceremonies thereof.*

Q. WHAT are the Days which the Church commands to be kept holy, according to the preſent Diſcipline in this Kingdom?

A. *1ſt.* The *Sunday*, or the *Lord's-day*, which we obſerve by Apoſtolick Tradition inſtead of the *Sabbath*. *2dly*, The Feaſts of our Lord's *Nativity*, or *Chriſtmas-day*; his *Circumciſion*, or *New-Years day*; the *Epiphany*, or *Twelfth-day*; *Eaſter-day*, or the Day of our Lord's *Reſurrection*, with the *Monday* following; the Day of our Lord's *Aſcenſion*, *Whitſunday*, or the Day of the coming of the Holy Ghoſt, with the *Monday* following; and *Corpus Chriſti*, or the Feaſt of the *Bleſſed Sacrament*. *3dly*, We keep the Days of the *Annunciation*, and *Aſſumption* of the bleſſed Virgin

Mary. 4*thly*, We obſerve the Feaſt of *All Saints*, of the Apoſtles St. *Peter* and St. *Paul.*

Q. Are there not ſeveral other Days which though not of ſtrict Obligation, the Church recommends to be kept as Days of great Devotion?

A. Yes, 1*ſt*, *Candlemas-day*, or the Day of the Preſentation of our Lord in the Temple, and the Purification of his bleſſed Mother. 2*dly*, The *Tueſday* in *Eaſter* and in *Whitſun* Weeks. 3*dly*, The Feaſt of the *Finding of the Croſs.* 4*thly*, The Feaſts of the *Conception* and *Nativity* of the bleſſed Virgin *Mary.* 5*thly*, The Feaſts of St. *Michael*, and all the Angels, commonly called *Michaelmas-day*; of St. *John Baptiſt*; of St. *Joſeph*; of *thoſe Apoſtles* whoſe Feaſts are not Holidays of Obligation; of the illuſtrious Martyrs St. *Stephen* and St. *Lawrence*; of the *Holy Innocents*; and of St. *Anne*, the Mother of the bleſſed Virgin. 6*thly*, In this Nation we keep the Days of St. *Thomas* of *Canterbury*, and of St. *George*, as our Patrons.

Q. What Warrant have you for keeping the *Sunday*, preferable to the ancient *Sabbath*, which was the *Saturday?*

A. We have for it the Authority of the Catholick Church, and Apoſtolical Tradition.

Q. Does the Scripture any where command the *Sunday* to be kept for the *Sabbath?*

A. The Scripture commands us to hear the Church, St. *Matt.* xviii. 17. St. *Luke* x. 16. and to hold faſt the Traditions of the Apoſtles, 2 *Theſſ.* ii. 15. but the Scripture does not in particular mention this Change of the Sabbath. St. *John* ſpeaks of the *Lord's-day*, *Rev.* i. 10. but he does not tell us what Day of the Week this was, much leſs does he tell us that this Day was to take place of the Sabbath ordained in the Commandments: St. *Luke* alſo ſpeaks of the Diſciples meeting together to break Bread on the firſt Day of the Week, *Acts* xx. 7. And St. *Paul*, 1 *Cor.* xvi. 2. orders, that on the firſt Day of the Week the *Corinthians* ſhould lay by in Store what they deſigned to beſtow in Charity on the Faithful in *Judea*: But neither

neither one nor the other tells us, that this firſt Day of the Week was to be henceforward the Days of Worſhip, and the Chriſtian Sabbath: So that in very deed, the beſt Authority we have for this is the Teſtimony and Ordinance of the Church. And therefore thoſe who pretend to be ſo religious Obſervers of the *Sunday*, whilſt they take no notice of other Feſtivals ordained by the ſame Church Authority, ſhew that they Act by Humour and not by Reaſon and Religion: ſince *Sundays* and *Holidays* all ſtand upon the ſame Bottom, *viz.* The Ordinance of the Church.

Q. But ought it not to be enough to keep one Day in the Week, according as it was preſcribed in the Commandments, without enjoining any other Feſtivals or Holidays; eſpecially ſince it is expreſsly ſaid in the Commandments, *Six days ſhalt thou labour and do all thy work.* Exod. xx. 9?

A. God did not think it enough in the *Old Teſtament* to appoint the weekly Sabbath, which was the *Saturday*; but moreover ordained ſeveral other Feſtivals, commanding them to be kept holy, and forbidding all ſervile Work on them: As the Feaſt of the *Paſch*, or *Paſſover*; the Feaſt of *Pentecoſt*; the Feaſt of the Sound of *Trumpets*, on the firſt Day of the tenth Month; the Feaſt of *Atonement*, on the tenth Day of the ſame Month; the Feaſt of the *Tabernacles*, on the fifteenth Day of the ſame Month, *&c.* See the 23d Chapter of *Leviticus*. So that when it is ſaid in the Law, *Six days ſhalt thou labour*, &c. this muſt needs be underſtood, in Caſe no Holidays came in the Week; otherwiſe the Law would contradict itſelf.

Q. But does not St. *Paul* reprehend the *Galatians*, Gal. iv. 10, 11, for *obſerving Days, and Months, and Times, and Years?*

A. This is to be underſtood either of the ſuperſtitious Obſervation of *lucky* or *unlucky Days*, &c. or, as it is far more probable from the whole Context, of the Obſervation of the *Jewiſh Feſtivals*; which with the old Law were now aboliſhed; but were taken up by the *Galatians*, together with Circumciſion, upon the

Recommendation of certain falſe Teachers: But far was it from the Deſign of the Apoſtles to reprehend their Obſervation of *Chriſtian Solemnities*, either of the Lord's Days, or of other Feſtivals obſerved by Apoſtolical Tradition, or recommended by the Authority of the Church of *Chriſt*. For theſe come to us recommended by *Chriſt* himſelf, who ſays to the Paſtors of his Church; *He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me*, St. *Luke* x. 16.

Q. What was the Reaſon why the weekly Sabbath was changed from the *Saturday* to the *Sunday*?

A. Becauſe our Lord fully accompliſhed the Work of our *Redemption* by riſing from the Dead on a *Sunday*, and by ſending down the Holy Ghoſt on a *Sunday*: As therefore the Work of our *Redemption* was a greater Work than that of our *Creation*, ſo the primitive Church thought the Day, in which this Work was compleatly finiſhed, was more worthy her Religious Obſervation, than that in which God reſted from the *Creation*.

Q. But has the Church a Power to make any Alterations in the Commandments of God?

A. The Commandments of God, as far as they contain his eternal Law, are unalterable and indiſpenſible; but as to whatever was only ceremonial, they ceaſe to oblige, ſince the *Moſaick* Law was abrogated by *Chriſt*'s Death. Hence, as far as the Commandment obliges us to ſet aſide ſome Part of our Time for the Worſhip and Service of our Creator, it is an unalterable and unchangeable Precept of the eternal Law, in which the Church cannot diſpenſe: But foraſmuch as it preſcribes the Seventh Day in particular for this Purpoſe, it is no more than a ceremonial Precept of the old Law, which does not oblige Chriſtians. And therefore, inſtead of the Seventh Day, and other Feſtivals appointed by the old Law, the Church has preſcribed the Sundays and Holidays to be ſet apart for God's Worſhip; and theſe we are now obliged to keep, in conſequence of God's Commandment, inſtead of the ancient Sabbath.

Q. What

Q. What was the Reaſon of the Inſtitution of other Feſtivals beſides the Lord's Day?

A. That we might celebrate the Memory of the chief Myſteries of our Redemption; that we might give Thanks to God for all his Mercies, and glorify him in his Saints.

Q. In what Manner ought a Chriſtian to ſpend the Sundays and Holidays?

A. In religious Duties; ſuch as aſſiſting at the great Sacrifice of the Church, and other publick Prayers; reading good Books, and hearing the Word of God, *&c.*

Q. Why does the Church prohibit all ſervile Works upon Sundays or Holidays?

A. That the Faithful may have nothing to take them off from attending to God's Service and the Sanctification of their Souls upon theſe Days. And certainly a Chriſtian that has any religious Thoughts can never think much of devoting now and then a Day to that great Buſineſs for which alone he came into this World?

Q. What is the Meaning of the Inſtitution of *Chriſtmas?*

A. To celebrate the Birth of *Chriſt*; to give God Thanks for ſending his Son into the World for our Redemption; and that we may upon this Occaſion endeavour to ſtudy and to learn thoſe great Leſſons of Poverty of Spirit, of Humility, and of Self-denial, which the Son of God teaches us from the Crib of *Bethlehem.*

Q. What is the Reaſon that on *Chriſtmas-day* Maſs is ſaid at Midnight?

A. Becauſe *Chriſt* was born at Midnight.

Q. Why are three Maſſes ſaid by every Prieſt upon *Chriſtmas-day?*

A. This ancient obſervance may be underſtood to denote three different Births of *Chriſt*; his Eternal Birth from his Father, his Temporal Birth from his Mother, and his Spiritual Birth in the Hearts of good Chriſtians.

Q. Are all the Faithful obliged to hear three Maſſes on *Chriſtmas-day?*

A. No, they are not; though it would be very commendable ſo to do.

Q. What is the Meaning of the Time of *Advent* before *Chriſtmas?*

A. It is a Time ſet aſide by the Church for Devotion and Penance, and is called *Advent*, or *Coming*, becauſe in it we prepare ourſelves for the worthy celebrating the Mercies of our Lord's firſt *coming*; that ſo we may eſcape the Rigour of his Juſtice at his ſecond *coming*.

Q. What is the Meaning of *New Year's-day?*

A. It is the Octave of *Chriſtmas*, and the Day of our Lord's Circumciſion, when he firſt began to ſhed his innocent Blood for us: And on this Day we ought to ſtudy how we may imitate him by a Spiritual Circumciſion of our Hearts.

Q. What is the Meaning of the *Epiphany*, or *Twelfth-day?*

A. It is a Day kept in Memory of the Coming of the wiſe Men from the *Eaſt*, to adore our Saviour in his Infancy: And it is called *Epiphany* or *Manifeſtation*, becauſe our Lord then began to manifeſt himſelf to the Gentiles. The Devotion of this Day is to give God Thanks for our Vocation to the true Faith, and like the wiſe Men to make our offerings of Gold, Frankincenſe and Myrrh, that is, of Charity, Prayer and Mortification, to our new-born Saviour. On this Day the Church alſo celebrates the Memory of the Baptiſm of *Chriſt*, and of his firſt Miracle of changing Water into Wine in *Cana* of *Galilee*.

Q. What is the Meaning of *Candlemas-day?*

A. It is the Day of the Purification of the bleſſed Virgin after Child-bearing, and of the Preſentation of our Lord in the Temple when the juſt Man *Simeon*, who had a Promiſe from the Holy Ghoſt of ſeeing the Saviour of the World before his Death, received him into his Arms, and proclaimed him to be the Light of the Gentiles. Upon this Account, the Church upon this

this Day makes a ſolemn Proceſſion with lighted Candles, which are bleſſed by the Prieſt before Maſs, and carried in the Hands of the Faithful, as an Emblem of *Chriſt*, who is the true Light of the World. And from this Ceremony this Day is called *Candlemas*, or the Maſs of Candles.

Q. What is the Meaning of the *Annunciation*, or *Lady-day*, the 25th of *March*?

A. It is the Day of our Lord's Incarnation, when he was firſt conceived by the Holy Ghoſt in the Womb of the bleſſed Virgin *Mary*: And it is called the *Annunciation*, from the Meſſage brought from Heaven on this Day to the Virgin by the Angel *Gabriel*.

Q. What is the Meaning of the *Holy Week* before *Eaſter*?

A. It is a Week of more than ordinary Devotion in Honour of the Paſſion of *Chriſt*.

Q. What is the Meaning of *Palm Sunday*?

A. It is the Day in which our Lord being about to ſuffer for us entered into *Jeruſalem* ſitting upon an Aſs, as had been foretold by the Prophet *Zachariah*, Chap. ix. Ver. 9. and was received with *Hoſannas* of Joy, accompanied by a great Multitude, bearing Branches of Palms in their Hands. In Memory of which we go in Proceſſion round the Church on this Day, bearing alſo Branches of Palms in our Hands, to celebrate the Triumphs of our victorious King.

Q. What is the Meaning of the *Tenebræ* Office in Holy Week?

A. The *Mattins* of *Chriſt*'s Paſſion, which formerly uſed to be ſaid in the Night, and are now ſaid in the Evening, on *Wedneſday*, *Thurſday* and *Friday* in Holy Week, are called the *Tenebræ* Office, from the *Latin* Word, which ſignifies Darkneſs; becauſe towards the latter End of the Office all the Lights are extinguiſhed, in Memory of the Darkneſs which covered all the Earth, whilſt *Chriſt* was hanging upon the Croſs: And at the End of the Office a Noiſe is made to repreſent

the

the Earthquake and Splitting of the Rocks which happened at the Time of our Lord's Death.

Q. What is the Meaning of *Maunday-Thurſday?*

A. It is the Day on which *Chriſt* firſt inſtituted the bleſſed Sacrament; and began his Paſſion by his bitter Agony and bloody Sweat. From the *Gloria in excelſis* of the Maſs of this Day, till the Maſs of *Eaſter* Eve, our Bells are ſilent throughout the Catholic Church, becauſe we are now mourning for the Paſſion of *Chriſt*. Our Altars are alſo uncovered and ſtript of all their Ornaments, becauſe *Chriſt* our true Altar hung naked upon the Croſs. On this Day alſo Prelates and Superiors waſh in the Church the Feet of their Subjects, after the Example of our Lord, St. *John* xiii.

Q. What is the Meaning of viſiting the Sepulchres upon *Maunday-Thurſday?*

A. The Place where the bleſſed Sacrament is reſerved in the Church in order for the Office of *Good-Friday* (on which Day there is no Conſecration) is by the People called the *Sepulchre*, as repreſenting by Anticipation the Burial of *Chriſt*. And where there are many Churches the Faithful make their Stations to viſit our Lord in theſe Sepulchres, and meditate on the different Stages of his Paſſion.

Q. What is the Meaning of *Good-Friday?*

A. It is the Day on which *Chriſt* died for us upon the Croſs. The Devotion proper for this Day, and for the whole Time in which we celebrate *Chriſt*'s Paſſion, is to meditate upon the Sufferings of our Redeemer, to ſtudy the excellent Leſſons of Virtue, which he teaches us by his Example in the whole Courſe of his Paſſion; eſpecially his Humility, Meekneſs, Patience, Obedience, Reſignation, *&c.* and above all, to learn his Hatred of Sin, and his Love for us; that we may alſo learn to hate Sin, which nailed him to the Croſs; and to love him that has loved us even unto Death.

Q. What is the Meaning of creeping to the Croſs and kiſſing it on *Good-Friday?*

A. It

A. It is to expreſs by this Reverence outwardly exhibited to the Croſs, our Veneration and Love for him who upon this Day died for us on the Croſs.

Q. What is the Meaning of *Holy Saturday?*

A. It is *Eaſter* Eve, and therefore in the Maſs of this Day the Church reſumes her *Alleluias* of Joy, which ſhe had intermitted during the Penitential Time of *Septuageſima* and *Lent*. On this Day the *Paſchal Candle* is bleſſed, as an Emblem of *Chriſt*, and his Light and Glory; which burns during the Maſs from *Eaſter* till Aſcenſion, that is, during the whole Time that *Chriſt* remained upon Earth after his Reſurrection. This Day and *Whitſun-Eve* were anciently the Days deputed by the Church for ſolemn Baptiſm, and therefore on this Day the Fonts are ſolemnly bleſſed.

Q. What is the Meaning of *Eaſter?*

A. It is the chief Feaſt of the whole Year, as being the Solemnity of of our Lord's Reſurrection. The Devotion of this Time is to rejoice in *Chriſt*'s Victory over Death and Hell; and to labour to imitate his Reſurrection, by ariſing from the Death of Sin to the Life of Grace.

Q. What is the Meaning of *Aſcenſion-day?*

A. It is the yearly Memorial of *Chriſt*'s aſcending into Heaven, forty Days after his riſing again from the Dead; and therefore it is a Feſtival of Joy, as well by reaſon of the Triumphs of our Saviour on this Day, and the Exaltation of our human Nature, by him now exalted above the Angels; as likewiſe becauſe our Saviour has taken Poſſeſſion of that Kingdom in our Name, and is preparing a Place for us; and, in the mean Time, he there diſcharges his Office of our High-Prieſt and our Advocate, by conſtantly repreſenting his Death and Paſſion to his Father in our Behalf. It is alſo a Part of the Devotion of this Day, to labour to diſengage our Hearts from this Earth, and earthly Things, to remember that we are but Strangers and Pilgrims here, and to aſpire after our heavenly Country, where *Chriſt* our Treaſure is gone before

before us, in order to draw our Hearts thither after him.

Q. What is the moſt proper Devotion for the Time between *Aſcenſion* and *Whitſunday*?

A. To prepare ourſelves for the Holy Ghoſt, as the Apoſtles did, by Retirement and Prayer, and to purify our Souls from Sin, eſpecially from all Rancour and Impurity.

Q. What is the Meaning of the Solemnity of *Whitſuntide* or *Pentecoſt*?

A. It was a Feſtival obſerved in the old Law, in Memory of the Law having been given on that Day in Thunder and Lightning; and it is obſerved by us now in Memory of the new Law, having been promulgated on this Day by the Holy Ghoſt's Deſcent upon the Apoſtles in the Shape of Tongues of Fire. The proper Devotion of this Time is to invite the Holy Ghoſt into our Souls by fervent Prayer, and to give ourſelves up to his Divine Influence.

Q. What is the Meaning of *Trinity-Sunday*?

A. The firſt *Sunday* after *Pentecoſt* is called *Trinity Sunday*, becauſe on that Day we particularly commemorate that great Myſtery of three Perſons in one God, and glorify the bleſſed Trinity for the whole Work of our Redemption, which we have celebrated in the foregoing Feſtivals.

Q. What is the Meaning of the Solemnity of *Corpus Chriſti*?

A. It is a Feſtival obſerved by the Church, to give Thanks to God for his Goodneſs and Mercy in the Inſtitution of the bleſſed Sacrament; and to this End are ordained the Proceſſions and Benedictions of this *Octave*.

Q. What is the Meaning of the Feaſt of the *Invention* or *Finding of the Croſs*, *May* the 3d?

A. It is a Day kept in Memory of the miraculous Finding of the Croſs of *Chriſt* by the Empreſs *Helen*, Mother to *Conſtantine the Great*; and the chief Devotion of the Church upon this Day, as well as upon that of the *Exaltation of the Croſs*, *September* 14. is to celebrate

celebrate the victorious Death and Paſſion of our Redeemer.

Q. What are the Days obſerved by the Church in Honour of our Lady the bleſſed Virgn *Mary?*

A. Beſides her *Purification* and *Annunciation*, of which we have already ſpoken, we keep the Day of her *Conception*, *Dec.* 8; the Day of her *Birth* or *Nativity*, *Sept.* 8; and the Day of her happy Paſſage to Eternity, *Aug.* 15. which we call her *Aſſumption*, it being a pious Tradition that ſhe was taken up to Heaven both in Body and Soul, though not till after ſhe had paid the common Debt by Death. We alſo keep the Day of her *Preſentation* or Conſecration to God in the Temple, *Nov.* 21. and of her *Viſitation*, *Auguſt* 2; but theſe are not Holidays of Obligation.

Q. What is the Meaning of keeping the Feſtivals of the bleſſed Virgin *Mary*, and of other Saints?

A. 1*ſt*, To glorify God in his Saints, and to give him Thanks for the Grace and Glory beſtowed upon them. 2*dly*, To communicate with theſe Citizens of Heaven, and to procure their Prayers for us. 3*dly*, To encourage ourſelves to imitate their Examples.

Q. Does not the Church alſo obſerve ſome Days in Honour of the Angels?

A. We obſerve *Michaelmas day* in Honour of St. *Michael* the Archangel, and of all the heavenly Legions. We alſo commemorate an illuſtrious *Apparition* of St. *Michael*, *May* 8; and we keep the Day of our *Angels Guardians*, *October* 2 to give God Thanks for giving his Angels a Charge over us; though theſe are not now Days of Obligation in this Kingdom.

Q. How do you prove that we have Angels for our Guardians?

A. From St. *Matt.* xviii. 10. *Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father that is in heaven.* Heb. i. 14. *Are they not all miniſtering ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation.*

CHAP.

CHAP. XXIV.—*Of the Invocation of Angels and Saints.*

Q. WHAT is the Doctrine and Practice of the Catholick Church, with regard to the Invocation of Angels and Saints?

A. We hold it to be pious and profitable to apply ourselves to them, in the Way of desiring them to pray to God for us, but not so to address ourselves to them, as if they were the Authors or Disposers of Pardon, Grace, or Salvation; or as if they had any Power to help us, independently of God's Good-will and pleasure.

Q. But in some of the Addresses made to the Saints or Angels, I find Petitions for *Mercy*, *Aid*, or *Defence*; what say you to that?

A. The Meaning of those Addresses, as far as they are authorised by the Church, is no other than to beg *Mercy* of the Saints in this Sense, that they would *pity* and *compassionate* our Misery, and would *pray for us*. In like Manner, when we beg their *Aid* and *Defence*, we mean to beg the *Aid* and *Defence* of their *Prayers*; and that the Angels, to whom God has given a Charge over us, would assist us, and defend us against the Angels of Darkness. And this is no more than what the Protestant Church asks in the Collect for *Michaelmas-day*, praying, that *as the holy angels always serve God in heaven, so, by his appointment, they may succour and defend us upon earth.*

Q. Have you any Reason to believe that it is pious and profitable to beg the Prayers of the Saints and Angels?

A. We have the same Reason to desire the Saints and Angels to pray for us, and to believe it profitable so to do, as we have to desire the Prayers of God's Servants here upon Earth; or as St. *Paul* had to desire so often the Prayers of the Faithful, to whom he wrote his Epistles. See *Rom.* xv. 30. *Ephes.* vi. 18, 19. 1 *Thess.* v. 25. *Heb.* xiii. 13. For if it be pious and profitable to desire the Prayers of Sinners here upon Earth (for all Men here upon Earth must acknowledge

knowledge themſelves Sinners) how can it be otherwiſe than pious and profitable to deſire the Prayers of the Saints and Angels in Heaven? Is it that the Saints and Angels in Heaven have leſs *Charity* for us than the Faithful upon Earth? This cannot be, ſince *Charity never faileth.* 1 *Cor.* xiii. 8. and inſtead of being diminiſhed, is increaſed in Heaven. Or is it that the Saints and Angels in Heaven have leſs *Intereſt* with God than the Faithful upon Earth? Neither can this be ſaid; for as they are far more holy and pure, and more cloſely united to his Divine Majeſty than the Faithful upon Earth, ſo muſt their *Intereſt* in Heaven be proportionably greater. Or is it, in fine, that the Saints and Angels have no Knowledge of what paſſes upon Earth, and therefore are not to be addreſſed to for their Prayers? Neither is this true, ſince our Lord aſſures us, that *there is joy in the preſence of the Angels of God over one ſinner that repenteth.* St. Luke xv. 10. Which could not be if the Citizens of Heaven knew nothing of what paſſes here upon Earth.

Q. Have you any Inſtances in Scripture of the Angels or Saints praying for us, or offering up our Prayers to God?

A. Yes: *Zachar.* i. 12. *The Angel of the Lord anſwered and ſaid, O Lord of Hoſts, how long wilt thou not have mercy on* Jeruſalem, *and on the cities of* Judah, *againſt which thou haſt had indignation theſe threeſcore and ten years.* Rev. v. 8. *The four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of ſaints.* Rev. viii. 3, 4. *And another angel came and ſtood at the altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer it with the prayers of all Saints upon the golden altar which was before the throne. And the ſmoke of the incenſe, with the prayers of the ſaints, aſcended up before God out of the angel's hand.*

Q. Have you any Inſtances in Scripture of aſking the Bleſſing or Prayers of Angels or Saints?

A. Gen. xlviii. 15, 16. *God, before whom my fathers* Abraham *and* Iſaac *did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bleſs the lads.* Rev. i. 4. *Grace be unto you, and peace from him which is, and which was, and which is to come, and from the ſeven ſpirits which are before his throne.* But if there had been no Inſtances in Scripture, both Reaſon and Religion muſt inform us, that there cannot poſſibly be any Harm in deſiring the Prayers of God's Servants, whether they be in Heaven or upon Earth.

Q. At leaſt there is no command in Scripture for deſiring the Prayers of the Angels or Saints; what ſay you to this?

A. The Scripture did not *command* St. *Paul* to deſire the Prayers of the *Romans*; nor does it command a Child to aſk his Father's Bleſſing, nor the Faithful to kneel at their Prayers, or pull off their Hats when they go to Church; yet theſe Things are no leſs commendable, as being agreeable to the Principles of Piety and Religion; and ſo it is with regard to the Invocation of the Saints and Angels. In the mean Time, we are ſure that there is no Law nor Command in Scripture againſt any of theſe Things, and conſequently, that they are guilty of a crying Injuſtice who accuſe us of a Crime for begging the Prayers of the Saints; for *where there is no law, there is no tranſgreſſion.* Rom. iv. 15.

Q. Does not God ſay, *Iſaiah* xlii. 3. *I will not give my glory to another?*

A. Yes: But that makes nothing againſt deſiring the Saints to pray to God for us: for this is no more robbing God of his Honour, than when we deſire the Prayers of the Faithful here below.

Q. But does it not argue a Want of Confidence in God's Mercy to have Recourſe to the Prayers of the Saints?

A. No, by no means; no more than it argues a Want of Confidence in God's Mercy to have Recourſe to the Prayers of our Brethren upon Earth. The

Truth

Truth is, though God be infinitely merciful, and ready to hear our Prayers, yet it is our Duty, and his Will, that we ſhould neglect no Means by which we may be forwarded in our Progreſs to a happy Eternity; and therefore it is agreeable to his Divine Majeſty, that we ſhould both pray ourſelves without ceaſing, and that we ſhould alſo procure the Prayers of our Brethren, whether in Heaven or on Earth, that he may have the Honour and we the Profit of ſo many more Prayers.

Q. Have you any Proof or Inſtance in Scripture that God will more readily hear his Servants when they intercede for us, than if we alone were to addreſs ourſelves to him?

A. Yes: *Job* xliii. 7, 8. *The Lord ſaid to* Eliphaz *the* Temanite, *My wrath is kindled againſt thee, and againſt thy two friends; for ye have not ſpoken of me the thing that is right, as my ſervant* Job *hath. Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant* Job, *and offer up for yourſelves a burnt-offering, and my ſervant* Job *ſhall pray for you, for him will I accept: leſt I deal with you after your folly, in that ye have not ſpoken of me the thing that is right, like my ſervant* Job.

Q. But is it not an Injury to the *Mediatorſhip* of *Chriſt* to deſire the Interceſſion of the Angels and Saints?

A. No more than when we deſire the Interceſſion of God's Servants here; becauſe we deſire no more of the Saints than we do of our Brethren upon Earth; that is, we only deſire of them to pray for us, and with us, to him that is both our Lord and their Lord, by the Merits of his Son *Jeſus Chriſt*, who is both our Mediator and their Mediator.

Q. Does not St. *Paul* ſay, 1 *Tim.* ii. 5. *There is one God, and one mediator between God and men, the man Chriſt Jeſus*; and does not this exclude the Interceſſion of the Saints?

A. The Words immediately following are, *Who gave himſelf a ranſom for all*; ſo that the plain Meaning of the Text is, that *Chriſt* alone is our *Mediator of*

Redemption. But as for *Interceſſion* and *Prayer*, as nothing hinders us from ſeeking the *Mediation* of the Faithful upon Earth to pray for us, ſo nothing ought to hinder us from ſeeking the like from the Saints and Angels; though neither one nor the other can obtain any thing for us any other Way than through *Jeſus Chriſt*, who is the only *Mediator*, who ſtands in need of no other to recommend his Petitions.

Q. Have you any Thing elſe to add in favour of the Catholick Doctrine and Practice of the Invocation of Saints?

A. Yes: *1ſt*, That it is agreeable to the *Communion of Saints*, which we profeſs in the Creed, and of which the Apoſtle ſpeaks, *Heb.* xii. 22, 23, 24. *Ye are come unto* Mount Sion *and unto the city of the living God, the heavenly* Jeruſalem, *and to an innumerable company of angels: to the general aſſembly and church of the firſtborn which are written in heaven, and to God, the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus, the mediator of the new covenant*, &c.

2dly, That it is agreeable to the Doctrine and Practice of the ancient Fathers, Saints, and Doctors of the Church: and this by the Confeſſion even of our Adverſaries, *I confeſs*, ſays Mr. *Fulk*, in his *Rejoinder to* Briſtow, *p.* 5. *that* Ambroſe, Auguſtine, *and* Hierome *held Invocation of Saints to be lawful*; and upon 2 *Pet.* i. § 3 fol. 443. *that in* Nazianzen, Baſil *and* Chryſoſtome, *is Mention of Invocation of Saints*; *and that* Theodoret *alſo ſpeaks of Prayers to the Martyrs:* And the Centuriators of *Magdeburg*, in their 4th Century, *Col.* 295, alledges ſeveral Examples of Prayers to Saints in St. *Athanaſius*, St. *Baſil*, St. *Gregory Nazianzen*, St. *Ambroſe*, *Pludentius*, St. *Epiphanius*, and St. *Ephrem.* All which Fathers, together with St. *Auguſtine*, St. *Jerome*, &c. are alſo charged by Mr. *Brightman* [in *Apocalypſe*, *c.* 14. *p.* 382,] of eſtabliſhing Idolatry by *Invocation of Saints, worſhipping of Relicks, and ſuch like wicked Superſtitions.* And Mr. *Thorndike*, in *Epilog. Par.* 3. *p*, 358, writes thus: "It "is confeſſed that the Lights both of the *Greek* and

Latin

" *Latin* Church, St. *Baſil*, St. *Gregory Nazianzen*, St. " *Gregory Nyſſene*, St. *Ambroſe*, St. *Jerome*, St. *Au-* " *guſtine*, St. *Chryſoſtome*, St. *Cyril* of *Jeruſalem*, St. " *Cyril* of *Alexandria*, *Theodoret*, St. *Fulgentius*, St. " *Gregory the Great*, St. *Leo*, or more, or rather all " after that Time, have ſpoken to the Saints, and de- " ſired their Aſſiſtance." See *Melanchon*, *quarta Parte Operum*, *p.* 218; *Kemnitius*, *Exam. Par.* 3. *p.* 200; *Beza*, *in Præf. Nov. Teſt.* Archbiſhop *Whitgift*'s Defence againſt *Cartwright*, *p.* 473; and *Daille*, *Adverſ. Lat. Tradit. p.* 53.

3*dly*, That it ſtands upon the ſame Ground as all other Chriſtian Truths, *viz.* upon the Authority of the *Church* of *Chriſt*, which the Scripture commands us to hear, with which both *Chriſt* and his Holy Spirit will remain for ever, and againſt which the Gates of Hell cannot prevail. See St. *Matt.* xvi. 18. xviii. 17. xxviii. 20; St. *Luke* x. 16.; St. *John* xiv. 16, 17, 26. and xvi. 13.

4*thly*, That it has been authoriſed by God himſelf, by innumerable Miracles in every Age, wrought in Favour of thoſe that have deſired the Prayers and Interceſſion of the Saints. See St. *Auguſtine's City of God*, *L.* 22. *C.* 8.

Q. But what do you ſay to *Coloſ.* ii. 18. where St. *Paul* condemns the *Religion* or *Worſhip* of Angels; and to *Rev.* xix. 10. where the Angel refuſed to be *worſhipped* by St. *John?*

A. I ſay that neither one nor the other makes any thing againſt deſiring the Angels or Saints to pray to God for us; for this is not giving them any *Adoration* or *divine Worſhip*, nor more than when we deſire the Prayers of one another. Now it was *Adoration* or *divine Worſhip* which the Angel refuſed to recive from St. *John*, *Rev.* xix. *I fell at his feet to worſhip him*, ſays the Apoſtle. And it was a *ſuperſtitious Worſhip*, and not the deſiring of the Prayers of the Angels, which is condemned by St. *Paul*, *Col.* ii. A *ſuperſtitious Worſhip*, I ſay either of bad Angels, of whom the Apoſtle ſpeaks, *ver.* 15, or of good Angels, in ſuch

a Manner as to leave *Chriſt, not holding the head*, ſays the Apoſtle, *ver.* 19. Such was the Worſhip which many of the *Philoſophers* (againſt whom St. *Paul* warns the *Colloſſians*, v. 8.) paid to Angels or Dæmons, to whom they offered Sacrifices, as to the neceſſary Carriers of Intelligence between the Gods and Men. Such alſo was the Worſhip which *Simon Magus* and many of the *Gnoſticks* paid to the Angels, whom they held to be the Creators of the World. See *Theodoret l. 5. Hær. Fab. c. 9.*

Q. What do you think of making Addreſſes to the Angels or Saints upon our Knees? Is not this giving them divine Worſhip?

A. No more than when we deſire the bleſſing of our Fathers or Mothers upon our Knees; which is indeed the very Caſe, ſince what we aſk of our Parents, when we deſire their Bleſſing, is, that they would pray to God for us; and this ſame we aſk of the Angels and Saints.

Q. But is it not giving to the Angels and Saints the Attributes of God, *viz. Omniſcience* and *Omnipreſence*, that is, *knowing all Things*, and *being every where*, if you ſuppoſe that they can hear or know all our Addreſſes made to them?

A. No; we neither believe the Angels and Saints to *be every where*, nor yet to have the *Knowledge of all Things*; though we make no Doubt but they know our Prayers, ſince the Scripture aſſures us that they offer them up to God, *Rev.* v. 8. and viii. 3, 4.

If you aſk me, how they can know our Prayers without *being every where* and *knowing all Things?* I anſwer, that there are many Ways by which they may know them, *1ſt*, The *Angels* may know them by being amongſt us in Quality of our Guardians; and the *Saints* may know them by the *Angels*, whoſe Converſation they enjoy.

2dly, Both Angels and Saints may ſee them and know them in God, whom they continually ſee and enjoy; or by Revelation from God, as in God they

ſee the Repentance of Sinners, St. *Luke* xv. 10. For they that ſee God Face to Face, by the *Light of Glory*, diſcern all his divine Attributes, and in them innumerable Secrets impenetrable to Mortals: And therefore, though themſelves are not *every where*, yet, by contemplating him that ſees and knows all Things, they have a vaſt extent of Knowledge of Things, that paſs here below. *In thy light we ſee light*, ſays the Royal Prophet, *Pſalm* xxxv. (*alias* xxxvi.) 9. And *we ſhall be like to him*, ſays St. *John*, 1 *John* iii. 2. *for we ſhall ſee him as he is*. For *now we ſee*, ſays St. *Paul*, 1 *Cor.* xiii. 12. *through a glaſs darkly, but then face to face: now I know in part; but then ſhall I know, even as alſo I am known.*

3*dly*, Both Angels and Saints may know our Petitions addreſſed to them, by the ordinary Way by which Spirits ſpeak to one another and hear one another, and that is, by our directing our Thoughts to them, with a Deſire of opening our Minds to them; for we can no otherwiſe underſtand or explain the Speech and Converſation of Spirits, who having neither Tongues nor Ears, muſt converſe together by the directing of their Thoughts to one another. Now this kind of Converſation by the Thoughts may extend to ever ſo great a Diſtance, as being independent on Sound and all other corporeal Qualities, and conſequently independent on Diſtance.

Beſides all this, the Saints, whilſt they were here upon Earth, knew very well the Miſeries we labour under in this Vale of Tears: They alſo knew that good Chriſtians earneſtly deſire to be helped by the Prayers of God's Saints; and as they knew this whilſt they were here upon Earth, ſo they know it ſtill. Conſequently, as their Charity prompts them to pray for the faithful in general, ſo it is not to be doubted, but they pray more particularly for thoſe who ſtand moſt in neceſſity of their Prayers, or moſt earneſtly deſire their Prayers; it being the Property of Charity, which is perfect in Heaven, to act in this Manner. Hence it follows, that though we were even to ſuppoſe, that the

Saints

Saints did not know in particular our Addreſſes, yet it would ſtill be profitable to deſire their Prayers, becauſe they certainly pray for Chriſtians in general, and for thoſe more particularly who deſire the Help of their Prayers.

In fine, the Experience of 1700 Years, and the innumerable Favours that have been granted in exery Age to thoſe that have deſired the Prayers of the Angels and Saints, has convinced the Church of God, that this Devotion is both pleaſing to God and profitable to us, and therefore we may diſpenſe with ourſelves from a curious Enquiry into the Manner of their knowing our Requeſt, ſince we find by Experience ſo great Benefit from them.

Q. Does not the Prophet *Iſaiah* ſay *Chap.* lxiii. 16. that *Abraham is ignorant of us?*

A. His Meaning is plain, that the fatherly Care and Providence of God over his People was infinitely beyond that of *Abraham* and *Iſrael*, who were their Parents according to the Fleſh. *Doubtleſs thou art our Father*, ſays the Prophet, *though* Abraham *be ignorant of us, and* Iſrael *acknowledge us not; thou, O Lord, art our Father, our Redeemer*, &c. In the mean time, that *Abraham* was not ignorant of what paſſed among his Children, though before *Chriſt* had opened Heaven by his Death, the *Patriarch* did not as yet enjoy the beatifick Viſion, is clear from what we read, St. *Luke* xvi. 25, 29.

And here I cannot but take notice, how ſtrangely unreaſonable the Notions of ſome People are, who make a Scruple of allowing any Knowledge to the Saints and Angels of God, whilſt they are ready enough to grant that the Devils both know our Works, and hear the Addreſſes of their impious Invokers; as if theſe wretched Spirits of *Darkneſs*, by *Nature* alone could know more than the Saints, who, beſides the *Light* of *Nature*, enjoy the *Light* of *Grace* and *Glory*; or as if thoſe Rebels had acquired any greater Degree of Perfection and Knowledge by their Fall, than they would have had if they had remained Angels.

Q. But

Q. But can you prove from Scripture, that the Saints enjoy God in Heaven before the general Reſurrection?

A. Yes; that is evidently the Doctrine of St. *Paul*, 2 *Cor.* v. 1. *For we know, that if our earthly houſe of this tabernacle was diſſolved, we have a building of God, an houſe not made with hands, eternally in the heavens.* Ver. 6 and 7. *Therefore we are always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord; (for we walk by faith, and not by ſight) we are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord.* Where he evidently ſuppoſes, that the Souls of the Saints, when let looſe from their Bodies by Death, enter into the *eternal Tabernacles*, are *preſent* with *the Lord*, and enjoy his *Sight*. The ſame Thing he ſuppoſes, *Philip.* i. 23, 24. *I am in a ſtrait betwixt two, having a deſire to depart and to be with Chriſt; which is far better. Nevertheleſs, to abide in the fleſh is more needful for you.*

CHAP. XXV.—*Of the Devotion of Catholicks to the bleſſed Virgin* Mary; *of her perpetual Virginity; of the Beads, Roſary, and* Angelus Domini.

Q. WHAT is the Meaning of the great Reſpect and Devotion of Catholicks to the bleſſed Virgin *Mary?*

A. It is grounded, 1*ſt*, upon her great Dignity of *Mother of God*, and the cloſe Relation which ſhe has thereby to *Jeſus Chriſt* her Son; for how is it poſſible to love and honour *Chriſt* with our whole Heart, and not value and love his bleſſed Mother?

2*dly*, It is grounded upon the ſuper-eminent *Grace* which was beſtowed upon her, to prepare her for that Dignity; upon Account of which ſhe was ſaluted by the Angel *Gabriel*, St. *Luke* i. 28. *full of grace* (which the Proteſtants, who are no great Friends of this ever-bleſſed Virgin, have choſen rather to tranſlate *highly favoured*;) and both by the Angel and by St. *Elizabeth*, St. *Luke* i. 42. ſhe is ſtiled, *Bleſſed among women.*

3*dly*,

3*dly*, It is grounded upon her extraordinary *Sanctity*; for if ſhe was *full of Grace* before ſhe conceived in her Womb the Fountain of all Grace, to what a Degree of Sanctity and Grace muſt ſhe have arrived during ſo many Years as ſhe lived afterwards! eſpecially ſince ſhe bore nine Months in her Womb the Author of all Sanctity, and had him thirty Years under her Roof, ever contemplating him and his heavenly Myſteries, St. *Luke* ii. 19 and 51, and on her Part never making any Reſiſtance to the Affluence of his Graces ever flowing in upon her happy Soul.

4*thly*, It is grounded upon that ſuper-eminent Degree of heavenly Glory with which God has now honoured her, in proportion to her Grace and Sanctity here upon Earth, and the great Intereſt ſhe has with her bleſſed Son, and, through him, with his heavenly Father.

Q. Is there any Thing in Scripture that inſinuates this great Devotion that ſhould be in all Ages paid to this bleſſed Virgin?

A. Yes, it was foretold by herſelf in her Canticle, St. *Luke* i. 48. *Behold from henceforth all generations ſhall call me bleſſed.*

Q. Do you then allow divine Honour or Worſhip to the bleſſed Virgin *Mary?*

A. No, certainly; the Church in this, as in all other Things, keeps the golden Mean between the two Extremes: She condemns thoſe that refuſe to honour this bleſſed Mother of God; but thoſe much more that would give her divine Worſhip. She thinks no Honour that can be given to any pure Creature too great for this bleſſed Virgin: But as we know that there is an infinite Diſtance ſtill between her and God, we are far from offering Sacrifice to her, or paying her any Worſhip that belongs to God alone. And whatever we give the Mother, we refer it to the Glory of the Son, as the chief Motive and End of all our Devotions.

Q. But why do you call the bleſſed Virgin *the Mother of God?*

A. Becauſe

A. Becauſe ſhe is truly the Mother of *Jeſus Chriſt*, who is true *God* and true Man, and conſequently ſhe is truly the Mother of God; not by being Mother of the Divinity, but by being Mother of him who in one and the ſame Perſon is both God and Man. Hence ſhe is called by St. *Elizabeth*, *Luke* i. *the Mother of my Lord.*

Q. Why does the Church in her Hymns and Anthems ſtile the bleſſed Virgin *Mother of Grace, and Mother of Mercy?*

A. Becauſe ſhe is the Mother of him who is the Fountain of all *Grace* and *Mercy*; and is both moſt willing, by reaſon of her ſuper-eminent *Charity*, and moſt able, by her great *Intereſt* with her Son, to obtain *Grace* and *Mercy* for us.

Q. And why is ſhe ſtiled the *Queen of Heaven*, or the *Queen of Angels aud Saints?*

A. Becauſe ſhe is the Mother of the *King of Heaven*, and the greateſt of all the *Saints.*

Q. What then do you think of thoſe that preſume to ſay ſhe was no more than any other Woman; nor ought to have any Regard or Honour paid to her?

A. Such as theſe have very little Regard to *Jeſus Chriſt*, whoſe Mother they treat with ſo much Contempt.

Q. And what do you think of the Opinion of thoſe that ſay ſhe had Children by St. *Joſeph* after the Birth of our Saviour?

A. This was a Hereſy condemned by the Church near fourteen hundred Years ago, as contrary to Apoſtolical Tradition, and to the very Creed of the Apoſtles, which ſtiles her *Virgin.* And that indeed ſhe had determined by Vow never to know Man, the Holy Fathers gather from her Words to the Angel, St. *Luke* i. 34. *How ſhall this be, for I know not Man?*

Q. Who then were they that are called in the Scripture the *Brethren* of our Saviour?

3*dly*, It is grounded upon her extraordinary *Sanctity*; for if she was *full of Grace* before she conceived in her Womb the Fountain of all Grace, to what a Degree of Sanctity and Grace must she have arrived during so many Years as she lived afterwards! especially since she bore nine Months in her Womb the Author of all Sanctity, and had him thirty Years under her Roof, ever contemplating him and his heavenly Mysteries, St. *Luke* ii. 19 and 51, and on her Part never making any Resistance to the Affluence of his Graces ever flowing in upon her happy Soul.

4*thly*, It is grounded upon that super-eminent Degree of heavenly Glory with which God has now honoured her, in proportion to her Grace and Sanctity here upon Earth, and the great Interest she has with her blessed Son, and, through him, with his heavenly Father.

Q. Is there any Thing in Scripture that insinuates this great Devotion that should be in all Ages paid to this blessed Virgin?

A. Yes, it was foretold by herself in her Canticle, St. *Luke* i. 48. *Behold from henceforth all generations shall call me blessed.*

Q. Do you then allow divine Honour or Worship to the blessed Virgin *Mary?*

A. No, certainly; the Church in this, as in all other Things, keeps the golden Mean between the two Extremes: She condemns those that refuse to honour this blessed Mother of God; but those much more that would give her divine Worship. She thinks no Honour that can be given to any pure Creature too great for this blessed Virgin: But as we know that there is an infinite Distance still between her and God, we are far from offering Sacrifice to her, or paying her any Worship that belongs to God alone. And whatever we give the Mother, we refer it to the Glory of the Son, as the chief Motive and End of all our Devotions.

Q. But why do you call the blessed Virgin *the Mother of God?*

A. Because

A. Becauſe ſhe is truly the Mother of *Jeſus Chriſt*, who is true *God* and true Man, and conſequently ſhe is truly the Mother of God; not by being Mother of the Divinity, but by being Mother of him who in one and the ſame Perſon is both God and Man. Hence ſhe is called by St. *Elizabeth*, *Luke* i. *the Mother of my Lord.*

Q. Why does the Church in her Hymns and Anthems ſtile the bleſſed Virgin *Mother of Grace, and Mother of Mercy?*

A. Becauſe ſhe is the Mother of him who is the Fountain of all *Grace* and *Mercy*; and is both moſt willing, by reaſon of her ſuper-eminent *Charity*, and moſt able, by her great *Intereſt* with her Son, to obtain *Grace* and *Mercy* for us.

Q. And why is ſhe ſtiled the *Queen of Heaven*, or the *Queen of Angels aud Saints?*

A. Becauſe ſhe is the Mother of the *King of Heaven*, and the greateſt of all the *Saints.*

Q. What then do you think of thoſe that preſume to ſay ſhe was no more than any other Woman; nor ought to have any Regard or Honour paid to her?

A. Such as theſe have very little Regard to *Jeſus Chriſt*, whoſe Mother they treat with ſo much Contempt.

Q. And what do you think of the Opinion of thoſe that ſay ſhe had Children by St. *Joſeph* after the Birth of our Saviour?

A. This was a Hereſy condemned by the Church near fourteen hundred Years ago, as contrary to Apoſtolical Tradition, and to the very Creed of the Apoſtles, which ſtiles her *Virgin.* And that indeed ſhe had determined by Vow never to know Man, the Holy Fathers gather from her Words to the Angel, St. *Luke* i. 34. *How ſhall this be, for I know not Man?*

Q. Who then were they that are called in the Scripture the *Brethren* of our Saviour?

A. They are named by St. *Mark* vi. 3. *James* and *Joſes*, or *Joſeph*, and *Jude*, and *Simon*, or *Simeon*: Theſe were the Sons of *Mary*, the Wife of *Cleophas*, whom the Goſpel calls the *Siſter*, that is, the *near Kinſwoman* of the bleſſed Virgin, and therefore her Sons are called our Saviour's *Brethren*, according to the uſual Scripture Phraſe, by which thoſe that are near akin are called *Brothers* and *Siſters*.

If you aſk me how I prove that *Mary* the Wife of *Cleophas* was Mother to *James* and *Joſes*, &c. I prove it evidently, by comparing the Goſpels together: St. *Matthew*, Chap. xxvii. Ver. 56. acquaints us, that amongſt the Women who had followed our Saviour from *Galilee* miniſtering to him, and who were preſent at his Death, were *Mary Magdalen, and Mary the Mother of James and Joſes*, &c. which ſame Thing is atteſted by St. *Mark*, Chap. xv. Ver. 40. Now St. *John* xix. 25. expreſsly informs us, that this *Mary*, who ſtood by the Croſs, was Siſter to the bleſſed Virgin, and Wife of *Cleophas*: So that *James*, *Joſes*, &c. as it is manifeſt from the Goſpel, were not Children of our Lady, but of her Kinſwoman *Mary*, the Wife of *Cleophas*.

Q. But why then is our Saviour called her *Firſt-born*, St. *Matt.* i. 25. and St. *Luke* ii. 7.

A. It is a *Hebrew* Phraſe, not ſignifying that any were *born after* him, but that no one was *born before* him. So the eternal and *Only-begotten* Son of the Father is called his *Firſt begotten*, Heb. i. 6.

Q. And why is it ſaid of St. *Joſeph*, St. *Matt.* i. 25. *that he knew her not till ſhe had brought forth*, &c.

A. This was alſo ſaid, according to a Propriety of Speech among the *Hebrews*, to ſignify what was not done before, without meddling with the Queſtion what was done after: This latter being foreign to the great Point which the Evangeliſt had then in View, which was to aſſure us that *Chriſt* was born of a Virgin. We have Examples of the like Expreſſions in the Old Teſtament; as when, (*Pſ.* cix. *alias* cx.) it is ſaid, *The Lord ſaid to my Lord, ſit thou on my right-hand till I make thy enemies thy footſtool.* Will he therefore ceaſe

to ſit at the Right-hand of his Father, after his Enemies are made his Footſtool? No certainly.

Q. What is the common Addreſs which the Church makes to the bleſſed Virgin *Mary?*

A. The Angelical Salutation, or the *Hail Mary*; a great Part of which is taken out of the Goſpel, St. *Luke* i. 26 and 42; and the other Part is added by the Church, to beg the Prayers of the bleſſed Virgin for us Sinners.

Q. Why do the Catholics ſo often repeat the *Hail Mary?*

A. To commemorate the Incarnation of the Son of God, to honour his bleſſed Mother, and to deſire her Prayers.

Q. What is the Meaning of the *Beads?*

A. It is a Devotion conſiſting of a certain Number of *Our Fathers* and *Hail Maries*, directed for the obtaining of Bleſſings from God, through the Prayers and Interceſſion of our Lady.

Q. But is it not highly abſurd that, according to the common Way of ſaying the Beads, there are repeated ten *Hail Maries* for one *Our Father?*

A. It would be abſurd indeed, and blaſphemous too, if the Meaning of this were to ſignify that the bleſſed Virgin is either more powerful or more merciful than her Son; or that we have a greater Confidence in her than in him: But we are far from having any ſuch Notions.

Q. Why then is the *Hail Mary* repeated ſo much oftener in the *Beads* than the *Lord's Prayer?*

A. Becauſe the *Beads* being a Devotion particularly inſtituted to commemorate the Incarnation of *Chriſt*, and to honour him in his bleſſed Mother, it was thought proper to repeat ſo much the oftener that Prayer, which is particularly adapted to theſe Ends. In the mean time it may be proper to take Notice, *1ſt*, That if in the *Beads* there be ten *Hail Maries* ſaid for one *Our Father*; in the Maſs and Office of the Church almoſt all the Prayers are directed to God alone. *2dly*, That every *Hail Mary*, both by the Nature of the

Prayer, and the Intention of the Church, is directed more to the Honour of the Son than of the Mother; as well becauſe the Church, in honouring the Mother, has principally in view the Honour of the Son; as alſo becauſe this Prayer particularly relates to the Incarnation of *Chriſt*: And if withal it begs the Prayers of the bleſſed Virgin, it is plain that he is more honoured to whom we deſire ſhe ſhould addreſs her Prayers, than ſhe, whom we only deſire to pray for us.

To which if we add that her Prayers are ten times better and more acceptable to God than ours, it will appear no ways abſurd that we ſhould frequently deſire her Prayers. For as to the Repetition of the ſame Prayer, it is what is recommended to us by the Example of our Lord, St. *Matt.* xxvi. 42, 44, *&c.* and has nothing of Abſurdity in it.

Q. What is the Meaning of the *Roſary?*

A. The *Roſary* is a Method of ſaying the Beads, ſo as to meditate upon the Incarnation, Paſſion, and Reſurrection of *Chriſt*. And it is divided into three Parts, each Part conſiſting of five Myſteries, to be contemplated during the repeating of five Decads or Tens upon the Beads. The firſt five are called the five *joyful* Myſteries; *viz.* the *Annunciation*, when our Lord was firſt conceived in his Mother's Womb; the *Viſitation*, when the bleſſed Virgin viſited her Kinſwoman St. *Elizabeth*, and by her was declared bleſſed among Women *&c.* the *Nativity* of our Lord; his *Preſentation* in the Temple, together with the *Purification* of the bleſſed Virgin; and his being found in the Temple in the Midſt of the Doctors, *&c.* The five next are called the *dolorous* or *ſorrowful* Myſteries, as having relation to the Paſſion of *Chriſt*; and are his *Prayer and Agony* in the Garden; his being *ſcourged* at the Pillar; his *Crowning with Thorns*; his *Carriage of the Croſs*; and his *Crucifixion* and *Death*: The five laſt are called the five *glorious* Myſteries, *viz.* the *Reſurrection* of our Lord; his *Aſcenſion* into Heaven; the *Coming* of the Holy Ghoſt; the *Aſſumption* of the bleſſed Virgin; and her *Coronation*; together with the eternal Glory of the Saints in the Kingdom of Heaven.

Q. What is the Meaning of giving three Tolls with the Bells every Morning, Noon and Night, in all Catholick Countries?

A. It is to remind the Faithful of the great Myſtery of the Incarnation of the Son of God; and it is the Practice of all good Chriſtians, when they hear theſe Bells, to perform the Devotion which we call the *Angelus Domini.*

Q. What is this Devotion, and in what Manner is it performed?

A. The Bell tolls three Times, with a ſhort Space between each Time. At the firſt Toll we ſay, *The Angel of the Lord declared to* Mary, *and ſhe conceived of the Holy Ghoſt*; then we ſay the *Hail Mary*, &c. At the ſecond Toll we ſay, *Behold the Handmaid of the Lord, be it done to me according to thy Word*; *Hail Mary*, &c. At the third Toll we ſay, *And the Word was made Fleſh, and dwelt among ſt us*; *Hail Mary*, &c. Then we conclude with the following Prayer.

POUR forth, we beſeech thee, O Lord, thy Grace into our Hearts, that we, to whom the Incarnation of *Chriſt* thy Son was made known by the Meſſage of an Angel, may by his Paſſion and Croſs be brought to the Glory of his Reſurrection. Through the ſame *Chriſt* our Lord. *Amen.*

This Devotion is uſed in all Catholick Countries, and is called the *Angelus Domini*, from the firſt Words, *The Angel of the Lord*, &c.

CHAP. XXVI.—*Of the Uſe and Veneration of Relicks in the Catholick Church.*

Q. WHAT do you mean by *Relicks?*

A. The dead Bodies or Bones of the Saints we call *Relicks*; as alſo whatever other Things have belonged to them in their mortal Life.

Q. And what is the Doctrine and Practice of the Church with regard to theſe Things?

A. We keep ſuch Things as theſe with a Religious Reſpect and Veneration, for the Sake of thoſe to whom they have belonged, but principally for the Sake of

him to whom the Saints themſelves belonged; that is, for the greater Glory of God, who is glorious in his Saints, and to whom is referred all the Honour that is given to his Saints.

Q. What Reaſons has the Church for ſhewing this Reſpect to the dead Bodies or Bones of the Saints?

A. *1ſt*, Becauſe they have been the Victims and the living Temples of God, in which his divine Majeſty has in a particular Manner inhabited, and which he has ſanctified by his Preſence and Grace: And therefore, if God required of *Moſes*, *Exod.* iii. 5. and of *Joſhua*, *Joſh.* v. 15. to looſe their Shoes from off their Feet, in reſpect to the *Ground* on which they ſtood, as being rendered *Holy* by his Preſence, or that of his Angels, we muſt conclude, that it is agreeable to his Divine Majeſty that we ſhould teſtify the like Honour to that venerable Earth, the Bodies of the Saints, which he in ſuch an extraordinary Manner has ſanctified, by abiding in them as in his Temples.

2dly, We know that the Bodies of the Saints are preordained to a happy Reſurrection and eternal Glory; and upon this Account alſo deſerve our Reſpect.

3dly, The Bodies and other Relicks of the Saints have been, and are daily, the Inſtruments of the Power of God for the working of innumerable Miracles; which God, who is Truth and Sanctity itſelf, would never have effected, if it had not been agreeable to him that we ſhould honour and reſpect theſe precious Remnants of his Servants.

4thly, The Relicks and Shrines of the Martyrs and other Saints ſerve very much to encourage the Faithful to an Imitation of their Virtues, and to help to raiſe their Souls from the Love of Things preſent and temporal to the Love of Things eternal.

A. Did the Primitive Chriſtians ſhew this Reſpect to the Relicks of the Saints?

A. Yes: Nothing is more evident, from all kind of Monuments of Antiquity, than that the Veneration of the Relicks of the Saints is one of the moſt ancient Things in Chriſtianity. The learned Church Hiſto-

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rian *Euſebius*, *l.* 7. *c.* 19. relates, that St. *James's* Chair was kept with great Veneration by the Chriſtians of *Jeruſalem*, from the Apoſtles Time till the Days in which the Hiſtorian wrote, that is, till the Beginning of the fourth Century. The Acts of the Martyrdom of St. *Ignatius*, Biſhop of *Antioch*, Diſciple of the Apoſtles, who ſuffered at *Rome*, *Anno* 107, written by the Chriſtians who accompanied him to *Rome*, bear record, that his holy Relicks were carried to *Antioch* by the Chriſtians, and left to that Church as an *ineſtimable Treaſure*. The Chriſtians of *Smyrna*, in the Account that they give of the Martyrdom of their holy Biſhop St. *Polycarp*, Diſciple of the Apoſtles, inform us, that the Faithful carried away his Relicks, which *they valued more than Gold and precious Stones*, *Euſeb. Hiſt. l.* 4. *c.* 15. That this Veneration of Relicks was approved by all the moſt holy and moſt learned Biſhops and Doctors of the Church, and condemned by none but Infidels and Hereticks, ſuch as *Julian* the Apoſtate, *Eunomius* and *Vigilantius*, may be ſeen in the Writings of the Holy Fathers. See St. *Baſil*, *in Pſ.* 115. *T.* 1. *p.* 274. *Homil.* 5. *in Martyrem Julittam*, *p.* 217. *Hom.* 20. *in* 40. *Martyres*, *p.* 479. St. *Gregory Nyſſen*, *Orat. de S. Theodoro Martyre*, *T.* 3. St. *Gregory Nazianzen*, *Orat.* 3. *in Julianum*, *T.* 1. *p.* 76, 77. St. *Cyril* of *Jeruſalem*, *Catech.* 18. St. *John Chryſoſtome*, *ad Pap. Ant. Hom.* 40, 47, 59. *l. contra Gentes*, *Hom.* 26. *in* 2 *Cor.* 2. *&c.* St. *Ambroſe*, *Epiſt.* 22. St. *Hierome*, *l. adverſus Vigilanitum.* St. *Auguſtine*, *l.* 9. *Confeſſ. c.* 7. *Serm.* 92. *de Diverſis*, *l.* 22. *of the City of God*, *c.* 8. *Epiſt.* 103. *Theodoret. l.* 8. *contra Græcos*, *&c.* To paſs over many others, who all agree in approving this Practice; and all or moſt of them bear record, that God alſo has approved it by innumerable Miracles.

Q. But have you any Inſtance in Scripture of Miracles wrought by the Bones of God's Saints or other Things belonging to them?

A. Yes; we read 2 (*alias* 4 *Kings* xiii. 21.) of a dead Man raiſed to Life by the Touch of the Bones of the Prophet *Eliſha*; and *Acts* xix. 12. that *from the Body*

of Paul *were brought unto the ſick handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.*

Q. But does not *Chriſt* reprehend the Scribes and Phariſees for building up and adorning the Sepulchres of Prophets, St. *Matt.* xxiii. 29, 30, 31?

A. He does not reprehend them for the Action, which in itſelf was good, but for their wicked Diſpoſitions; inaſmuch as, whilſt they would ſeem to honour the Prophets, and thereby obtain the Favour of the People, they ſought all the while to fill up the Meaſure of the iniquity of their Fathers, by perſecuting unto Death the Lord of the Prophets.

Q. What Kind of Honour does the Catholick Church allow to Relicks?

A. An inferior and relative Honour as to Things belonging to God's Saints; but by no means divine Honour.

Q. But are not Candles allowed to burn before them? And are they not ſometimes fumed with Incenſe?

A. Theſe are Honours indeed, but ſuch as we may give to one another; as in effect we incenſe in the Church both Clergy and People, and burn Candles to our Princes upon Occaſions of Joy: For ſince theſe Honours are no ways appropiated to God either by the Nature of the Things in themſelves, or any divine Ordinance, why may not the Church of God allow them to the Relicks of the Saints? not as divine Honours, but as Tokens of our Love and Reſpect to them; of our Joy for the Triumphs of *Chriſt* in his Saints, and as Emblems of their eternal Life, Light and Glory.

Q. Does not this Practice of the Veneration of Relicks expoſe the Faithful to the Danger of Idolatry and Superſtition, by honouring falſe Relicks?

A. No; *1ſt*, Becauſe the Church of God, by her public Canons and her zealous Paſtors, takes what Care ſhe can to prevent ſuch Impoſtures. *2dly*, Becauſe, if by the Wickedneſs of Men it ſhould ſometimes happen that the Faithful ſhould be impoſed upon

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in this Regard, ſo far as to honour a falſe Relick for a true one, there would be neither any Idolatry nor Superſtition in the Caſe; but a Miſtake, on their Part, innocent; as when a charitable Chriſtian relieves an Impoſtor or a Hypocrite, innocently believing him to be a real object of Charity.

Q. But if the Church has ſo much Zeal againſt falſe Relicks, how comes ſhe to tolerate them in ſo many Caſes, as when divers Churches pretend to poſſeſs the Body of the ſame Saint; for ſome or other of theſe muſt be falſe Relicks?

A. You are too haſty in concluding that theſe muſt needs be *falſe Relicks*; *1ſt*, Becauſe it often happens, that ſome Part of the Body of a Saint is in one Place, and ſome Part in another; in which Caſe both Places claim the Body of ſuch a Saint, though they really poſſeſs only a Part of it; and yet neither one nor the other is therefore to be charged with honouring falſe Relicks. *2dly*, Many of the Saints and Martyrs have borne the ſame Name; and hence it may eaſily happen, that Relicks, which indeed belong to one Saint, are attributed to another of the ſame Name. *3dly*, There have been many ancient Martyrs, whoſe Names at preſent are not known, whoſe Relicks nevertheleſs have been all along honoured by the Church: Now it was eaſy that the Ignorance of ſome, or the Vanity of others, might attribute to them the Names of other Saints; ſo that all theſe may be true Relicks, notwithſtanding they do not all belong to the Saints to whom they are attributed.

Q. What is the Meaning of making *Pilgrimages* to the Shrines or other Memorials of the Saints?

A. To honour God in his Saints, to excite Devotion by the Sight of thoſe Places ſanctified by theſe heavenly Pledges, and to obtain Graces and Bleſſings of God by the Prayers of his Saints: For though God be every where, and his Bounty and Mercy be not confined to any particular Place, yet the Experience of all paſt Ages convince us, that it is his holy Will and Pleaſure to beſtow his Favours more plentifully,

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and to ſhew more frequent and miraculous Effects of his Power and Goodneſs, in ſome Places than in others. See St. *Auguſtine, Epiſt.* 137.

Q. Have not Catholicks a more than ordinary Veneration for the Wood of the Croſs, the Nails, Thorns, and other Inſtruments of *Chriſt*'s Paſſion?

A. Yes they have; becauſe theſe Things have ſo cloſe a Relation to the Paſſion of *Chriſt*, by which we were redeemed, and have been ſanctified by the Blood of our Redeemer.

CHAP. XXVII.—*Of the Uſe of Pictures and Images in the Catholick Church.*

Q. WHAT is the Doctrine of the Church with regard to Pictures or Images of *Chriſt* and his Saints?

A. *1ſt*, That it is good to keep and retain them, and to have them in Churches, not only for Ornament, and for the Inſtruction of the Ignorant, but for the Honour and Remembrance of *Chriſt* and his Saints, and to help to raiſe our Thoughts and our Hearts to heavenly Things. *2dly*, That there is a relative Honour due to them, by reaſon of the Perſons whom they repreſent. See the ſecond *Council of Nice, Act* 7. and the *Council of Trent, Seſſ.* 25.

Q. Does the Catholick Church give *divine Worſhip* to the Pictures or Images of Chriſt or his Saints?

A. No, by no means: the ſecond Council of *Nice*, in the 7th *Action* or *Seſſion*, has expreſsly declared that *divine Worſhip* is not to be given them; to which the Council of *Trent*, in the 25th *Seſſion*, has added, that we *are not to believe that there is any Divinity or Power in them for which they are to be worſhipped; and that we are not to pray to them, nor put our Truſt or Confidence in them.*

Q. But does not the firſt (or ſecond Commandment) abſolutely forbid the making of an Image, or the Likeneſs of any thing in Heaven, Earth, or Seas?

A. No: It only forbids the making of *Idols*, that is, of ſuch Images as are made for Gods, and are worſhipped

worſhipped as ſuch; or in which a Divinity or divine Virtue and Power is believed to reſide. Hence the ancient Verſion of the *Septuagint*, (which is venerable by having been made uſe of by the Apoſtles themſelves) renders the Words of the Commandments thus, *Thou ſhalt not make to thyſelf an Idol*, &c. And that God does not abſolutely forbid the making of the *Likeneſs* of any Thing, is not only the general Belief of all Chriſtians, who carry about with them without Scruple the *Likeneſs* of their Kings in the current Coin of their reſpective Countries, but is evident from Scripture, wherein God commanded the making of two *Cherubins* of beaten Gold, to be placed over the Ark of the Covenant in the very Sanctuary, *Exod.* xxv. 18, 19, 20, 21; and in like Manner commanded the making of the *brazen Serpent*, for the healing of thoſe who were bitten by the fiery Serpents, *Numb.* xxi. 8, 9. which Serpent was an Emblem of *Chriſt*, St. *John* iii. 14, 15.

Q. But at leaſt does not God forbid by this Commandment all Honour or Reverence to Pictures or Images?

A. He forbids all Honour or Reverence to *Idols* or *Image-Gods*, but not the relative Honour which Catholicks ſhew to the Pictures of *Chriſt* and his Saints, for the Sake of the Perſons repreſented by them; for it is evident, that the ſame Images which by this Commandment are forbid to be honoured, are alſo, by the expreſs Words of the Commandment, forbid to be made. Now few or no Chriſtians ſuppoſe that the Pictures of *Chriſt* or his Saints are forbid to be made; therefore they cannot infer from this Commandment, that they are forbid to be honoured; ſince this Commandment does not ſpeak of them at all, but only of *Idols* or *Images* ſet up to be worſhiped for Gods.

Q. What then do you mean by this *relative Honour* which you allow to the Pictures of *Chriſt* and his Saints?

A. By a *relative Honour* I mean an Honour which is given to a Thing, not for any intrinſick Excellence or Dignity in the Thing itſelf, but only for the *Relation* which it has to ſomething elſe, which it repreſents, or brings to our Remembrance; as when Chriſtians bow

to the Name of *Jeſus*, which is an Image or Remembrance of our Saviour to the Ear, as the Crucifix is to the Eye.

Q. Have you any Inſtances of this Kind of *relative Honour* allowed by Proteſtants?

A. Yes: In the Honour they give to the Name of *Jeſus*, to their Churches, to the Altar, to the Bible, to their Symbols of Bread and Wine in the Sacrament, to the Kings's Chair, *&c.* Such alſo was the Honour which the *Jews* gave to the Ark and Cherubins, to the Sanctuary, *&c.* and which *Moſes* and *Joſhua* gave to the Land on which they ſtood, as being *holy Ground. Exod.* iii. 5. *Joſh.* v. 15.

Q. How do you prove that there is a *relative Honour* due to the Images or Pictures of Chriſt and his Saints?

A. Becauſe it is evidently agreeable, as well to Nature and Reaſon, as to Piety and Religion, to expreſs our Eſteem and Affection for thoſe whom we honour and love, by ſetting a Value upon all Things that belong to them, or have any Relation to them. Thus good Chriſtians, that love God with their whole Hearts, honour all Things that are dedicated to his Service, or that are Memorials of him, or have a Relation to him; as his Temples, his Altars, his Name, his Word, his Sacraments, the ſacred Veſſels, *&c.* And thus it is that we honour the Effiges of *Chriſt*, of his bleſſed Mother, and of the Saints, as Memorials and Repreſentations of them, and as Helps to raiſe our Thoughts to them. And is it not thus that a loyal Subect, a dutiful Child, a loving Friend, value the Pictures of their King, Father, or Friend? And would not theſe very Men that make no Scruple of abuſing the Image of *Chriſt*, ſeverely puniſh ſuch as would abuſe the Image of the King?

Q. Do you then allow of *worſhipping God by an Image?*

A. If you mean by *worſhipping of God by an Image*, the raiſing up our Hearts to God by or upon Occaſion of the Sight of the Picture or Image, or the referring to *Jeſus Chriſt* and to his Worſhip, whatever Honour or Reſpect we ſhew to this Picture or Image, there can be

be no Reaſon to diſallow the worſhipping of God by a Picture or Image. But if *worſhipping of God by an Image* be ſo underſtood, as if the Divinity in ſome particular Manner reſided in the Image; or ſome *Virtue* or *Power*, for which it ſhould be worſhipped, or truſted in; or as if our Worſhip or Prayers were believed to be more acceptable to God, and to have more Influence upon him, when offered or preſented *by* or *through* any ſuch Image; ſuch kind of worſhipping God by an Image is not allowed, but condemned, by the Catholick Church. See the *Council of Trent, Seſſ.* 25.

Q. What means then the Bleſſing of Crucifixes or other Images, if no Virtue or Power be believed to reſide in them after they are bleſſed?

A. The Church bleſſes all Things that are uſed about the Altar; not by way of imparting to them any intrinſick Power or Virtue, but by way of dedicating them to the divine Service, and begging God's Bleſſing for thoſe that make uſe of them; ſo that whatever Advantage may be ſuppoſed in the uſe of them after they are bleſſed more than before, is wholly to be attributed to the Prayers of the Church.

Q. But are there not certain Images, to which great Miracles are attributed; therefore Catholicks muſt believe that in theſe at leaſt there is ſome Divinity, Virtue, or Power?

A. There have been many Inſtances of undoubted Miracles wrought by God in the Churches of the bleſſed Virgin and other Saints, in favour of thoſe that have fought their Prayers and Interceſſion before their Pictures or Images. But theſe Miracles are not to be attributed to any Divinity or Power in the Image, but to the Almighty Power of God, moved to work theſe Wonders by the Prayers of his Saints, and bearing Teſtimony thereby to the Faith of his Church, and ſhewing his Approbation of her religious Practices.

Q. What do you think of the Images or Pictures of God the Father, or of the bleſſed Trinity?

A. I think that no corporal Image can bear a *Reſemblance* with the Divinity; and conſequently that it would

would be unlawful ſo pretend to make any ſuch *Likeneſs* or *Reſemblance*. But where no ſuch *Reſemblance* is pretended, I do not take it to be more unlawful to paint God the Father under the Figure of a venerable old Man; becauſe he was ſo repreſented in the Viſion of *Daniel*, chap. vii. ver. 9. than it is to paint the Holy Ghoſt under the Figure of a Dove, becauſe he appeared ſo when *Chriſt* was baptized, St. *Matt.* iii. 16.

Q. What do you think of the Charge of Idolatry laid to the Church by ſome of her Adverſaries, upon Account of the Uſe and Veneration of Images?

A. I think that nothing could be more unjuſt than ſuch a Charge; ſince *Idolatry* is giving divine Honour and Service to an Idol, or falſe God, which is far from being the Caſe of the Catholic Church. We acknowledge one only true and living God in three Perſons, Father, Son, and Holy Ghoſt. To him alone do we offer Sacrifice, or any other divine Honours. Him alone do we adore in Spirit and Truth. Whatever elſe in Heaven or on Earth we religiouſly honour, we honour for his Sake, and for the Relation it has to him. And as for the Worſhip of Idols, or falſe Gods, it has been baniſhed out of the World by the Labours and Preaching of the Church alone: So far are we from abetting Idolatry.

Q. What then do you think of the Parallel which ſome would make between the Heathen and Catholick Worſhip?

A. I think it is highly unjuſt and unreaſonable, as muſt appear to any unprejudiced Mind by the following Remarks.

1*ſt*, Catholicks adore and offer Sacrifice to *one only true and living God*: The Heathens adored and offered Sacrifices to *many falſe Gods*.

2*dly*, The ſupreme Object of Catholick Worſhip is the ſacred Trinity bleſſed for evermore: The ſupreme Object of the Heathen Worſhip was the *Sun*, or ſome other Part of God's Creation; or elſe ſome wicked Man, or more wicked Devil. For Heathen Idolatry was, according to the Apoſtle, Rom. i. 25. *changing the truth*

truth of God into a lie, and worſhipping and ſerving the creature more than the Creator, who is bleſſed for ever. The *Sun* and his Symbol the *Fire* was of old the Sovereign God of the *Perſians*, as he was of late of the Inhabitants of *Peru:* The ſame was worſhipped as their chief God by the *Phœnicians* under the Name of *Baal*; by the *Ammonites* under the Name of *Moloch*; by the *Moabites* under the Name of *Chamos*; by the *Accaronites* under the Name of *Beelzebub*; by thoſe of *Gaza* under the Name of *Marnas*, *&c.* according to *Vaſſius*, *Selden*, and the whole Nation of the Criticks, alledged by the Proteſtant Biſhop *Parker*, *Teſt. p.* 97. Him they called the *King of Heaven*, as they called the *Moon*, or *Aſtarte*, the *Queen of Heaven.* Of like Nature was the ſovereign Object of the Worſhip of the *Egyptians*, viz. *Ammon* the *Ram*, and *Oſyris* the *Bull*, which are the two firſt Signs of the *Zodiack*, and were worſhipped as Symbols of the Sun, according to Biſhop *Parker*. *Ibidem.* The chief God of the *Grecians* and Heathen *Romans* was *Jupiter*, who was originally a King that reigned in *Crete*; as the wiſer Heathens have acknowledged. He was not eſteemed *eternal* by any of them; but the Son of *Saturn* (Χρόνος) that is, of *Time*, and by much poſterior to Heaven and Earth. As for his Idols and Oracles, he who gave Anſwers thereby was no God, but an Arch-Devil, as Chriſtians have ever believed.

3*dly*, Catholicks honour, though not with any Part of *Divine Worſhip*, the Angels and Saints of God, as belonging to him, and as truly worthy of Honour, upon account of the excellent Gifts of *Grace* and *Glory* received from him: But they aſk nothing of them but what they know muſt come from God's Hands; and therefore their uſual Addreſs to them is, *Pray for us.* The Heathens not only gave the ſovereign Worſhip of Adoration and Sacrifice to their inferior Deities, but looked upon them in many Reſpects independent of their chief God (whilſt they made him himſelf dependent upon Fate) and accordingly they addreſſed

themſelves to them, not as Interceſſors (for in the whole Heathen Theology we ſhall ſcarce once find an *Ora pro nobis*) but as Diſtributers of Bleſſings and Gifts to Men, according to their different Offices and Powers.

4thly, Thoſe whom the Catholicks honour with an inferior Veneration for God's Sake, are indeed the Miniſters and Servants of the one true God. The inferior Deities of the Heathens were wicked Wretches, ſuch as *Mars*, *Bacchus*, *Hercules*, *Venus*, *&c.* or rather Devils, as we learn from many Texts of Scripture. See *Levit.* xvii. 7. *Deut.* xxxii. 17. *Pſ.* cvi. 37. 1 *Cor.* x. 20.

5thly, As to Images; not to ſpeak of the immenſe Diſtance between the Objects repreſented by Catholicks and by Heathens, it is certain that the Heathens, at leaſt the Generality of them, believed the very *Idols* to be Gods; for which ſee *Gen.* xxxi. 30, 32. *Exod.* xx. 23. *Levit.* xix. 4. *Judges* xviii. 24. 2 *Kings* xvii. 29. and xix. 18. *Iſai.* xliv. 17. *Jerem.* ii. 26. 27. *Acts* xix. 26. And as for thoſe who would ſeem to be more refined in their Notion and Worſhip, they believed at leaſt that the *Idols* by Conſecration became the Bodies of their Gods, the Places of their peculiar Reſidence, the Symbols of their Preſence, and the Seats of their Power. And accordingly theſe, as well as the others, offered Prayers and Sacrifice to the *Idols*, and gave them the Names of the Deities, which they worſhipped in them. Now we neither believe our Images to be Gods, nor to be the Bodies of God, nor the peculiar Places of his Reſidence, nor Symbols of his Preſence, nor to have any Power or Virtue in them, nor do we put our Truſt in them, or pray to them, or offer Sacrifice or other divine Honours to them. Therefore there is no Similitude between the Heathen Worſhip and ours.

As for the *Jewiſh* Worſhip of the Golden Calf in the Wilderneſs, and afterwards of the Calves of *Jeroboam* at *Bethel* and *Dan*, which ſome are willing to extenuate, as if they did not take theſe Images to be Gods, but thereby only meant to worſhip the God of *Iſrael*,

Iſrael, the Scripture gives us a quite different Account; witneſs theſe Texts, *Exod.* xxxii. 8. *They have made them a molten calf and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe be thy gods, O* Iſrael, *which have brought thee up out of the land of* Egypt. Ver. 31. *They have made them gods of gold.* Pſalm cvi. (*alias* cv.) 19, 20, 21. *They made a calf in* Horeb, *and worſhipped the molten image: they changed their glory* (their God) *into the ſimilitude of an ox that eateth graſs: they forgot God their Saviour, which had done great things in* Egypt. Acts vii. 39, 40, 41. *To whom our fathers would not obey, but thruſt him from them, and in their hearts turned back again into* Egypt, *ſaying to* Aaron, *Make us gods to go before us—And they made a calf in thoſe days, and offered ſacrifice to the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worſhip the hoſt of heaven.* And of the Calves of *Jeroboam*, 1 Kings xii. 28. *He made two calves of gold, and ſaid unto them, —Behold thy gods, O* Iſrael, *who brought thee up out of the land of* Egypt; and Ver. 32. *He ſacrificed to the calves that he had made.* And 1 *Kings* xiv. 9. he is accuſed by the Prophet *Abijah to have gone and made him other gods and molten images, and to have caſt the Lord behind his back.* 2 Chron. xi. 15. *He ordained him prieſts for the high places, and for the devils, and for the calves which he had made.* 2 Chron. xiii. 8. *There are with you golden calves, which* Jeroboam *made unto you for gods.* Ver. 9. *Have ye not caſt out the prieſts,* &c. *and made you prieſts after the manner of the nations—of them that be no gods.* Ver. 10. *But as for us, the Lord is our God.*

But if any one will be contentious, and maintain that theſe idolatrous *Iſraelites* intended to worſhip in theſe Calves, not the *Egyptian Oſſyris*, nor any other falſe Divinity, but the God of *Iſrael*, becauſe *Aaron* (who made the Calf againſt his Will by Compulſion of the People) ſeems to give it the proper Name of the God of *Iſrael*), *Exod.* xxxii. 5. *To-morrow is a feaſt*

to the Lord. Suppoſing this to be true, their Worſhip would ſtill have been idolatrous, and theſe Calves properly *Idols*; becauſe they believed (as is manifeſt from the Texts above quoted) theſe very Calves to be Gods; or, if you will have it ſo, to be Lord of *Iſrael*; or, at leaſt, that the Divinity had, upon their Dedication, inſinuated itſelf into them; and accordingly they gave divine Praiſes, and offered Sacrifice to them. Now, to believe any Image to be God, or to imagine any Divinity, Power or Virtue in it, for which it is to be worſhipped, or to offer Sacrifice to an Image, is an idolatrous Worſhip, and cannot be excuſed, however the Image be pretended by its Worſhippers to repreſent the true God.

Q. Is there not in one of the Church Hymns, and in one of the Anthems of the *Roman* Breviary, a Prayer to the Croſs? How then do you maintain that the Catholick Church does not attribute any Power to Images, nor prays to them?

A. The Prayer you ſpeak of is not directed to the Wood of the Croſs, but to *Chriſt* crucified, by Figure of Speech, as when St. *Paul* ſays, *Gal.* vi. 14. that he glories *in the Croſs of Jeſus Chriſt.*

CHAP. XXVIII.—*Of Exorciſms, and Benedictions or Bleſſings of Creatures in the Catholick Church, and of the Uſe of Holy Water.*

Q. WHAT do you mean by *Exorciſms?*

A. The Rites and Prayers inſtituted by the Church for the caſting out Devils, or reſtraining them from hurting Perſons, diſquieting Places, or abuſing any of God's Creatures to our Harm.

Q. Has *Chriſt* given his Church any ſuch Power over the Devils?

A. Yes he has: See St. *Matt.* x. 1.; St. *Mark* iii. 13.; St. *Luke* ix. 1.; where this Power was given to the Apoſtles; and to the ſeventy-two Diſciples, St *Luke* x. 19.; and to other Believers, St. *Mark* xvi. 17. And that

that this Power was not to die with the Apoſtles, nor to ceaſe after the Apoſtolick Age, we learn from the perpetual Practice of the Church, and the Experience of all Ages.

Q. What is the Meaning of bleſſing ſo many Things in the Catholick Church?

A. We bleſs Churches, and other Places ſet aſide for divine Service; Altars, Chalices, Veſtments, *&c.* by way of devoting them to holy Uſes: We bleſs our Meats, and other inanimate Things which God has given us for our Uſe, that we may uſe them with Moderation, in a Manner agreeable to God's Inſtitution; that they may be ſerviceable to us, and that the Devil may have no Power to abuſe them to our Prejudice: We bleſs Candles, Salt, Water, *&c.* by way of begging of God that ſuch as religiouſly uſe them may obtain his Bleſſing, *&c.*

Q. But does it not ſavour of Superſtition to attribute any Virtue to ſuch inanimate Things as Bleſſed Candles, Holy Water, *Agnus Dei's*, &c.?

A. It is not Superſtition to look for a good Effect from the Prayers of the Church of God; and it is in virtue of theſe Prayers that we hope for Benefit from theſe Things, when uſed with Faith; and daily Experience ſhews that our hopes are not vain.

Q. What do you mean by *Agnus Dei's?*

A. Wax ſtamped with the Image of the *Lamb of God*, bleſſed by the Pope with ſolemn Prayers, and anointed with the holy Chriſm.

Q. What Warrant have you in Scripture for bleſſing inanimate Things?

A. 1 Tim. iv. 4, 5. *Every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving: for it is* SANCTIFIED *by the word of God and prayer.*

Q. Why does the Church make uſe of the Sign of the Croſs in all her Bleſſings and Conſecrations?

A. To ſignify that all our good muſt come through *Chriſt* crucified.

Q. What do you mean by *Holy Water?*

A. Water ſanctified by the Word of God and Prayer.

Q. What is the Uſe of *Holy Water?*

A. It is bleſſed by the Church with ſolemn Prayer, to beg God's Protection and Bleſſing upon thoſe that uſe it, and in particular that they may be defended from all the Powers of Darkneſs.

Q. Is the Uſe of *Holy Water* very ancient in the Church of God?

A. It is very ancient, ſince it is mentioned in the *Apoſtolical Conſtitutions, L.* 8. *C.* 29. And as for our *Engliſh* Nation in particular, it is evident, from the Epiſtles of St. *Gregory the Great, L.* 9 *Epiſt.* 71. that we received it together with our Chriſtianity.

Q. Have the Holy Fathers and ancient Church-Writers left upon Record any Miracles done by Holy Water?

A. Yes they have; more particularly upon thoſe Occaſions when it has been uſed againſt magical Enchantments and the Power of the Devil. See Inſtances in St. *Epiphanius, Hær.* 30; in St. *Hierome,* in the Life of St. *Hilarion*; in *Theodoret, L.* 5. *Hiſt. Eccl. C.* 21; in *Palladius, Hiſtor. Lauſ. C.* 6, *&c.*

Q. What is the Order and Manner of making *Holy Water?*

A. *1ſt,* The Prieſt ſigns himſelf with the Sign of the Croſs, ſaying, *Our Help is in the Name of the Lord.* Anſw. *Who made Heaven and Earth.* Then he proceeds to the bleſſing of the Salt which is to be mingled with the Water, ſaying,

The Exorciſm of the Salt.

I Exorciſe thee, O Creature of Salt, by the living ✣ God, by the true ✣ God, by the holy ✣ God; by that God, who, by the Prophet *Eliſha* commanded thee to be caſt into the Water, to cure its Barrenneſs; that thou mayeſt by this Exorciſm be made beneficial to the Faithful; and become to all them that make uſe of thee, healthful both to Soul and Body; and that in what Place ſoever thou ſhalt be ſprinkled, all Illuſions and Wickedneſs, and crafty Wiles of Satan, may be chaſed

chaſed away, and depart from that Place; and every unclean Spirit commanded in his Name, who is to come to judge the Living and the Dead, and the World by Fire. *Amen.*

Let us pray.

O Almighty and everlaſting God, we moſt humbly implore thy infinite Mercy, that thou wouldſt vouchſafe by thy Pity to bleſs ✠ and to ſanctify ✠ this thy Creature of Salt, which thou haſt given for the Uſe of Mankind: That it may be to all that take it, for the Health of Mind and Body; and that whatever ſhall be touched or ſprinkled with it may be free from all Uncleanneſs, and from all Aſſaults of wicked Spirits, through our Lord *Jeſus Chriſt*, &c.

After this the Prieſt proceeds to the bleſſing of the Water, as follows:

The Exorciſm of the Water.

I Exorciſe thee, O Creature of Water, in the Name of God ✠ the Father Almighty, and in the Name of *Jeſus Chriſt* ✠ his Son our Lord, and in the Virtue of the Holy ✠ Ghoſt, that thou mayeſt by this Exorciſm have Power to chaſe away all the Power of the Enemy; that thou mayeſt be enabled to caſt him out, and put him to flight with all his apoſtate Angels, by the Virtue of the ſame *Jeſus Chriſt* our Lord, who is to come to judge the Living and the Dead, and the World by Fire. *Amen.*

Let us pray.

O God, who for the Benefit of Mankind haſt made uſe of the Element of Water in the greateſt Sacraments, mercifully hear our Prayers, and impart the Virtue of thy Bleſſing ✠ to this Element, prepared by many Kinds of Purifications: That this thy Creature, made uſe of in thy Myſteries, may receive the Effect of thy divine Grace, for the chaſing away Devils and curing Diſeaſes; and that whatſoever ſhall be ſprinkled with this Water in the Houſes or the Places of the Faithful, may be free from all Uncleanneſs, and delivered from Evil: Let no peſtilential Spirit reſide there,

no

no infectious Air; let all the Snares of the hidden Enemy fly away; and may whatever envies the Safety or Repoſe of the Inhabitants of that Place be put to flight by the ſprinkling of this Water, that the Welfare which we ſeek by the Invocation of thy holy Name may be defended from all Sorts of Aſſaults. Through our Lord *Jeſus Chriſt*, &c.

Then the Prieſt mingles the Salt with Water, ſaying:

MAY this Salt and Water be mixed together, in the Name of the Father ✠, and of the ✠ Son, and of the Holy ✠ Ghoſt. *Amen.*

V. The Lord be with you.

A. And with thy Spirit.

Let us pray.

O God, the Author of invincible Power, King of an Empire that cannot be overcome, and for ever magnificently triumphant; who reſtraineſt the Forces of the Adverſary; who defeateſt the Fury of the roaring Enemy; who mightily conquereſt his malicious Wiles; we pray and beſeech thee, O Lord, with Dread and Humility, to regard with a favourable Countenance this Creature of Salt and Water, to enlighten it with thy Bounty, and to ſanctify it with the Dew of thy Fatherly Goodneſs, that wherefoever it ſhall be ſprinkled, all Infeſtation of the unclean Spirit may depart, and all Fear of the venemous Serpent may be chaſed away, through the Invocation of thy Holy Name; and that the Preſence of the Holy Ghoſt may be every where with us, who ſeek thy Mercy. Thro' our Lord *Jeſus Chriſt*, &c.

The Bleſſing being ended, the Prieſt ſprinkles himſelf and the People with this Water, ſaying,

Anthem.

THOU ſhalt ſprinkle me, O Lord, with Hyſſop, and I ſhall be cleanſed; thou ſhalt waſh me, and I ſhall be made whiter than Snow.

Pſalm

Pſalm L.

HAVE Mercy on me, O God, according to thy great Mercy, &c.

Glory be to the Father, &c.

After which he repeats the Anthem, Thou ſhalt ſprinkle, &c. *Then returning to the Altar, he ſays,*

V. O Lord, ſhew us thy Mercy.
R. And give us thy Salvation.
V. O Lord, hear my Prayer.
R. And let my Cry come to thee.
V. The Lord be with you.
R. And with thy Spirit.

Let us pray.

HEAR us, O Holy Lord, Almighty Father, Everlaſting God, and vouchſafe to ſend thy Holy Angel from Heaven to guard, cheriſh, protect, viſit, and defend all that dwell in this Habitation. Through *Chriſt* our Lord. *Amen.*



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